



HOPE

FAITH

THE
PRACTICE
OF
PIETIE:

Directing a
CHRISTIAN
how to walk that he
may please God.

Amplified by the Author.
The last Edition.

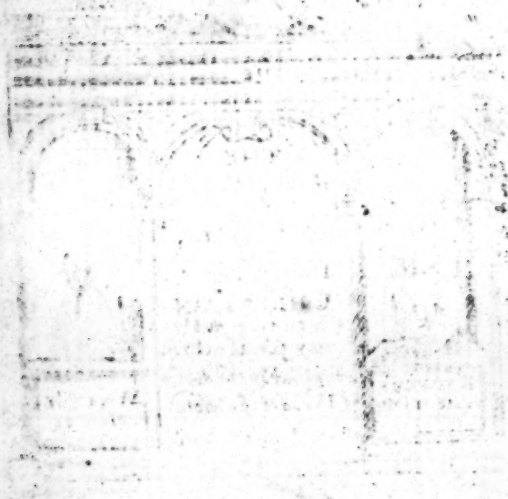
Petty hath 4 premisses
1. 2. 3. 4.

REDEMPT
THE TIME
Ch. I.

WATCH
Ch. II.



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B 921

To the high and
mighty
PRINCE
CHARLES,
Prince of Wales.

CHRIST JESUS, the PRINCE
of Princes, bless your Highness
with length of dayes; and an increase
of all Graces; which may make
you truly prosperous in this life; and
eternally happy in that which is to
come.

Jonathan shot three Arrows, to
drive David further off from Sauls
furie: and this is the third Epistle
which I have written, to draw
your Highness nearer to Gods fa-
vour, by directing your heart to
begin (like Iosiah) in your youth,
to seek after the God of David; (and
of Iacob, your Father.) Not but that
I know that your Highness doth
this without mine admonition;

1. Ti-
moth.
1. 15.
Apoc.
12. 13.

b1. Sam.
20. 20.

c. 2.
Chron.
34. 3.

THE EPISTLE

d *Qui*
monet
ut fa-
cias,
quod jam
facis it-
se mo-
nendo
laudat,
et bor-
tatu
com-
probat
acta
suo.
c 2.
Cor. 8.
7.

Match.
25. 1.
8cc.
2. Tim.
2. 4.

but because I d would with the
Apostle, have you to *c* abound in
every Grace, in Faith and knowledge,
and in all diligence, and in your love
to Gods service and true Religion.
Never was there more need of
plain and unfained Admonitions:
for the Comick, in that saying,
seems but to have prophcyed of
our times, *Obsequium amicos, ve-
ritas odium parit.* And no marvel;
seeing that we are fallen into the
dregs of Time, which being the
last, must needs be the worst dayes.
And how can there be worse,
seeing Vanity knoweth not how
to be vainer, nor Wickedness how
to be more wicked; and whereas
heretofore those have been coun-
ted most holy, who have shewed
themselves most zealous in their
Religion; they are now reputed
most discreet, who can make the
least profession of their Faith. And
that these are the last dayes, ap-
pears evidently; because the Se-
curity of mens eternal state hath so
overwhelmed (as CHRIST fore-
told it should) all sorts: that most
who now live, are become lovers
of pleasures, more than lovers of
GOD

DEDICATORY.

GOD: And of those who pretend to love GOD, O GOD! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear Gods word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage plays? where (being Christians) they can sport themselves, to hear the Vassals of the devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their bibbing houses. So that he who would now a dayes seek in most Christians for the power, shall scarce almost find the very shew of Godliness. Never was there more sinning, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his Coming. And if the Bride-groom should now come, how many (who think themselves est fidelem aggredi: constanter & justissime quidem (inquit) faci, in meo nam inveni. Tert. de spect. lib. c. 2. 6. Therefore Tertullian. in cap. 6. calls the stage. Diaboli Ecclesiam, & Cathedram pestilentiarum. 2 Tim. 5. 9. Apoc. 21. 10. & Mat. 25. 8.

c Exemplum accidit nullis, Domino testis, quae theatrum addit, & inde cum Domino redit: Itaque in exorcismo summoneretur immundus spiritus quod

THE EPISTLE

d Math.
25.8.

selves wise enough, and full of all knowledge) would be found foolish Virgins & without one Drop of the Oyle of saving Faith in their lamps ? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good book haps into their hands ; or some good motion commeth into their heads, whereby they are put in mind to consider the uncertainty of this life present ; or how weak assurance they have of eternal life, if this were ended : and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet, *It is not yet time* ; And that he is yet young enough (though he cannot but know, that many millions as young as himself are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear, that

he

DEDICATORY.

he may have time hereafter, at his leisure to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatness. And hereupon (like Solomons sluggard) he yields himself to a little more sleep, a little more folding of the hands to sleep in his former sins: till at last, Despair (Securities ugly Handmaid) comes in unlooked for, and shews him his Hourglass, dolefully telling him, that his time is past: and that nothing now remains, but to die, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are like to be thus soothed to their end: and in the end snared to their endless perdition.

In my desire therefore of the common salvation, but especially of your Highness everlasting welfare, I have endeavoured to extract (out of the Chaos of endless controversies) the old Tractise of true Piety, which flourished before these Controversies were hatch.

THE EPISTLE

ed : Which my poor Labours
 (in a short while) cometh now
 forth again the 25. time, under the
 gracious protection of your Highness
 favour, and by their entertainment
 seem not to be altogether unwel-
 come, to the Church of Christ. If
 to be pious, hath in all ages been
 held the truest honour; how much
 more honourable is it, in so impious
 an age, to be the true Patrone and
 Pattern of Piety? Piety made Da-
 vid, Salomon, Iehosaphat, Ezechias,
 Iosias, Zerubbabel, Constantine,
 Theodosius, Edward the sixth, Queen
 Elizabeth, Princee Henry, and other
 religious Princes, to be so honour-
 ed; that their names (since their
 death) smell in the Church of
 GOD like a precious Oyntment, and
 their remembrance is sweet as Honey
 in all months, and as Musick as a
 Banquet of Wine; when as the
 lips of others, who have been
 godless and irreligious Princes, do
 rot and stink in the memory of Gods
 people. And what honour is it for
 great men to have great titles on
 earth; when God accounts their
 Names unworthy to be written a in
 his Book of life in Heaven?

Eccles.
 7. 2.
 Eccl.
 4. 21.

Luc.
 10. 10.
 Apoc.
 17. 8.

It

DEDICATORY.

It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, especially to Princes: What argument is more fit, both for Princes, and People to study, than that which taught sinful man to deny himself by mortifying his corruption, that he may enjoy Christ, the Author of our salvation: To renounce these false and momentary pleasures of the world, that he may attain to the true and eternal joyes of Heaven: and to make them truly honourable before God in Piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either dye, before us, or we shortly dye after them: but what we spend like

Exod.
31. 29.
30.

1. Cor.
3. 18.

THE EPISTLE

*Mary in the Practice of Piety, shall remain our true memorial for ever. For *Piety hath the promise of this life, and of that which shall never end. But b without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the world, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highness, being the sole Son & Heir of so gracious and great a Monarch : who is not only the Defender of the Faith by Title ; but also a defender of the Faith in truth : as the Christian World hath taken notice by learnedly confuting of Bellarmine's over spreading Heresies ; and his suppressing in the Blade of Vorstius Athean blasphemies ? And how easie is it for your Highness to equal (if not to exceed) all that went before you, in Grace and Greatness, if you do but set your heart to seek, and to serve God ; considering how religiously your Highness hath been educated by godly and religious Lady Cary his wife, Mr. Thomas Murray, Sir James Fullerton, a Chr. 24. 19. The gracious Arch-bishop of Cant. G. A.*

a Matt.
26. 13.
a 1. Ti-
moth.
5. 8.
b Prin-
cipit
ad salu-
tem
sola sa-
tis vera
est pi-
etas, abs-
que illa
vero ni-
hil est
vel ex-
ercitius
vel Im-
perato-
ris for-
tudo
vel ap-
paratus
reliquus
Zozom
Eccles.
hist.
lib. 9.
cap. 1.
The
hono-
rable
Sir
Robert,
Cary,
Knight,
and the

DEDICATORY.

vertuous Governours and Tutors : as also that you live in such a time , wherein Gods providence and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Iehoida, that doth good in our Israel both towards God , and towards his House : of whom your Highness at all times, in all doubts, may learn the sincerity of Religion for the Salvation of your inward soul : and the wisest counsel for the direction of your outward state ? And to excite you the rather, to the zealous Practise of divine Piety ; often suppose with your self , that your Highness hears your religious Father James, speaking unto you, as sometimes holy David spake to his son Solomon : And thou Charles my Son know thou the God of thy Father, and serve him with a perfect heart , and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever.

To help you the better to seek
and

1. Chr.
28. 9.

THE EPISTLE, &c.

and serve this God Almighty, who must be your chief Protector in life, and only Comfort in death : I here once again on my bended knees offer my old Mite new stampd, into your Highness hands, daily for your Highness offering up unto the most HIGH, my humblest prayers, that as you grow in age and stature: so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest,

Your Highness humble Servant,
during life to be commanded,

LEWES TAYLT.

Ad Carolum Principem.

*Tolle malos, extolle Pios, cognosce Te-
ipsum :*

Sacra tene, Paci consule, disce pari.

To

TO THE devout READER.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfy whose Godly requests, I have done my best endeavour: and withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewel in the Lord Jesus.

The

I

THE
PRACTICE
OF PIETY,

Directing a Christian how
to walk, that he may
please God.

WHO ever thou art that lookest into this *Book*, never undertake to read it; unless thou first *resolvest* to become from thy heart, an unfained *Practitioner* of *Piety*. Yet read it, and that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

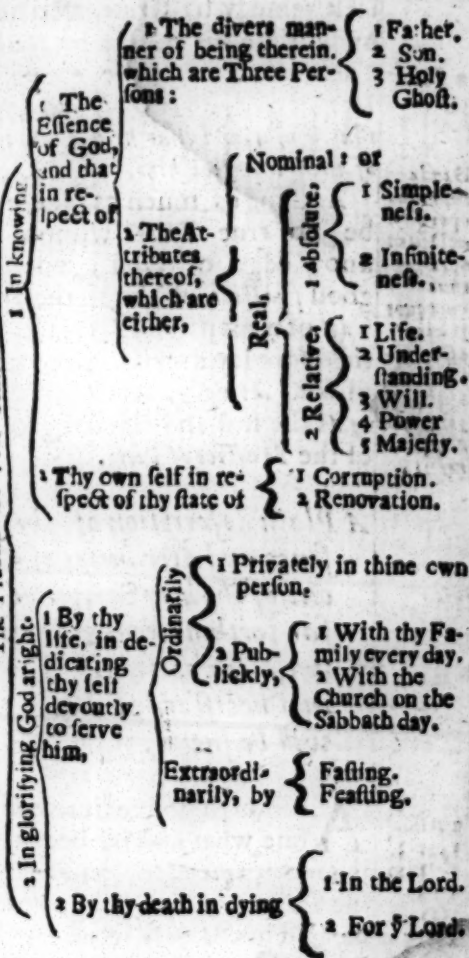
Unless that a man doth truly know *God*, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him whose help a man thinks he needeth not? and how shall a man,

ubique praesentem, omnia in nobis efficientem, cum in quo vivimus, moventur, sumus, Bucer. in Psal. 115.

*Tam
Diu
amare
libet
cum per-
suasum
habemus
ipsum
esse op-
timum
maxi-
mum,*

seek

The Practice of Piety consists



a Heb
11. 6:

Danda
inprimis
opera est
ut Deum
nondum
quotquot
felices
esse vo-
luerunt.
Quid no-
scis, si
cuius sum
cuius?

seek remedy by *Grace*, who never understood his misery by *Nature*; Therefore (saith the *Apostle*) He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the knowledg of a mans own self: we will therefore lay down the knowledg of Gods *Majesty*, and Mans *Misery*, as the first and chiefest grounds of the *Practice of Piety*.

A Plain description of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

a Plal.
137. 3.
1 Tim.
1. 16.
b Deut.
14. & 4
21. &
31. 39.
& 6. 4.

Although no creature can define what God is, because he is *incomprehensible*, and *dwell* ing in *inaccessible light*: yet it hath pleased his *Majesty*, to reveal himself in his *Word*, unto us, so far

as

as our weak capacity can best conceive him. Thus :

God is that one ^e spiritual and ^e infinitely ^f perfect ^g Essence, whose being is ^h of himself eternally.

In the Divine Essence, we are to consider 2. things : First, the divers manner of being therein : Secondly, the Attributes therof.

a. 17. e. 1 Kl. 8. 17. Psalm. 147. 5. f Deut. 32. 4. g Exod. 3. 14. h 1. Cor. 8. 6. Act. 17. 25. Rom. 11. 3. 6.

The divers manner of being therein, are called i Persons.

A Person is a ^k distinct subsistence of the 1 Godhead.

There are ^m three Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three several substances, but three distinct subsistences ; or three divers manner of beings of one and the same substance, and Divine Essence. So that a Person in the Godhead, is an individual understanding, and incommunicable subsistence, living of it self and or sustained by another.

In the unity of the Godhead,

Joh. 5. 7. Mar. 3. 16. 17. & 28. 19. Joh. 14. 26. Cor. 13. 12. n Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. de Trinit. ult.

Isa. 45
1. 6. 7.
8.

1. Cor.
3. 4.
Eph. 6.
5. 6.
1 Tim.
2. 4.
c. Joh.
4. 24.
1 Cor.

k Joh.
1. 1.
Joh. 5.
31. 37.
Joh. 14.
10.
1 Col.
2. 9.
m Gen.
1. 26.
3. 22. &
11. 7.
Exod.
20. 2.
Hos. 1.
4. 7.
Isa. 63.
9. 10.
Zach.
2. 2.
Hag. 2.
5. 6.

o Gen.

21. 6. &c

3. 2. &c

11. 7. 11a.

6. 8. *

Personas

divini-

tatis di-

stingu-

untur

persona-

liter,

sive

weg-

oia non

o nap-

xi 3.

d Deus

est indi-

visibilis

in Tri-

nitate.

et incon-

fuscri-

nus in

unitate.

Iustin.

in 129

π15.

p Mat.

21. 27.

Mat. 3.

17.

q Isa.

63. 16.

Eph. 3.

1. 15.

m Pro.

30. 4

n Plal.

2. 7.

there is a *oplurality*, which is not *accidental*, (for God is a most *pure act*, and admits no accidents :) nor *essential* : (for God is one *Es-*
sence only) but * *personal*.

The persons in this one *Essence* are but *three*. In this *P Mystery* there is *alius & alius*, another and another : but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*.

But the three *Persons* in the *Divine Essence* are distinguished a-
mong themselves three manner of
wayes.

1. By their *Names*.

2. By their *Order*.

3. By their *Actions*.

1. By their names, thus :

THe *first Person* is named the *father* ; first, in respect of his *p natural Son Christ* : secondly, in respect of the *Elect* , his *q adopted sons*, that is, those who being not his sons by *Nature*, are made his sons by *Grace*.

The *second Person* is named the *m Son*, because he is *n begotten* of

of his o *Fathers substance* or *nature*: and he is called the *Word*: 1. because the *P* conception of a *Word* in mans mind, is the neereſt thing, that in *ſome ſort* can ſhadow unto us the manner, how he is eternally begotten of his *Fathers ſubſtance*: and in this reſpect he is alſo called the *Wiſdom* of his *Father*, Proverb. 8, 12. Secondly, because that by q *him*, the Father hath from the beginning declared his will for our ſalvation: hence called λόγος, *quasi λέγων*, the *Perſon* ſpeaking with, or by the Father. Thirdly, because he is the chief r *argument* of all the *Word* of *God*; or that *Word* whereof *God* ſpoke, when he promiſed the *blessed Seed* to the *Fathers*, under the old *Testament*.

The *third Perſon* is named the *ſholy Ghoſt*: fiſt, because he is *ſpiritual* without a body: ſecondly, because he is *ſpired*, and as it were breathed from both the v *Father* and the *Son*, that is, pro

o Heb.
1. 3.
Phil. 2.
6.
Baſil.
ſup. 2.
Joban.
mens co-
gitando
in ſeip-
ſam reſp-
icitur, &
λόγος
inter-
num
ſignit:
ita mens
illa eter-
na quai
eſt Deus
pater in
ſeipſam
intelli-
gendore-
flexa
λόγος
eternum
modo
inſſabili
genit:
Et ſicut:
exterior
λόγος
λόγος
interio-
ris eſſi-
gis

quasi eſt: ita eternus ille λόγος ὁ πρὸς αὐτὸν
eterni Patris imago eſt, et maḡiſtatu charactir. Heb.
1. 3 q Ioh. 1. 18. Iren. 1. 1. c. 14. r αὐτὸν. 10. 43
Heb. 11. Luk. 24. 27. Ioh. 5. 45 αὐτὸν 3. 22. 13 25
Iſa. 63. 10. 2. Cor. 13. 31. c 1, Ioh. 4. 14. 1. Cor. 3. 17.

x 1 Pet.
1. 15. 16.
y 2.
Cor. 3.
18.
1 Thes.
5. 2, 3.
1. Pet.
1. 2.

ceedera from them both. And he is called *holy*, both because he is *x holy* in his own nature, and also the immediate *x sanctifier* of all Gods *Blessed* people.

2. By their Order, Thus:

THE Persons of the Godhead are either the Father, or those which are of the Father.

a Origo
essentiae
in divi-
nis nat-
la est.
origo
persona-
rum lo-
cum ha-
bet in
filio &
spiritu
sancto.
Pater e-
nim est
prior fi-
lio, non
tempore
sed or-
dine. Al-
tered.
b Mat. 28. 9. 1.
Joh. 5. 7.
Idem
dictus
Pater

The Father is the *a first person* in the glorious Trinity, *b* having neither his being, nor beginning of any other, but of himself; begetting his Son, and together with his Son, sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father and the Son, as the holy Ghost.

The Son is the second Person of the glorious Trinity, and the only begotten Son of his Father, not by Grace, but by nature; having his

b being

being of the Father alone, and the whole being of his Father, by an eternal, and incomprehensible generation: and with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is, by an eternal generation, of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, and so he is God of GOD; and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person of the blessed Trinity, proceeding and sent forth, equally from both the Father and the Son, by an internal and incomprehensible spiration: For as the Son receiveth the whole divine Essence

δ Filius Dei
ὁ λόγος
quoad
essentiam
absolutam,
est quidam
seipso &
αὐτό-
θεος,
sed ratione
τῆς
ὁπαρ
ἑως
live esse
personalis
per
eternam
generationem
a patre
existit:
ideoque
non est
ζυτῆ-
σιος.
Joh. 6.

18. 7. Job. 3. 19. Mich. 5. 1. Joh. 2. 1, c. Ptal. 2. 7. Heb. 1. 5. Aliud est habere Essentiam divinam a seipso: & habere Essentiam divinam a seipso existentem: remotam enim relationem ad Patrem sola rellat Essentia, quae est a seipsa: hinc filius dicitur principiatus, non essentialis. Th. Sum. pag. 9. 23. d. Joh. 15. 26. Therefore Rom. 8. 6. the Holy Ghost is called the Spirit of Christ. e Spiritus S. a Patre & a Filio procedit tanquam ab uno & eodem principio in duobus tantum personis subsistente, non autem tanquam a duobus ac diversis principiis. Hinc Dei nomen saepe in scripturis Patri καὶ υἱῷ & ἁγίῳ attribuitur.

by generation; so the Holy Ghost receiveth it wholly by *spiration*.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son, before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two things: first the manner how the Trinity worketh in their *external actions*: as that the Father worketh of himself, by the Son and the Holy Ghost; the Son from the Father, by the holy Ghost; the holy Ghost from the Father and the Son. Secondly, to distinguish the first and *immediate beginning*, from which those external and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and original of the Trinity, the beginning of all external working: the Name of God in relation, and the title of Creator in the Creed, are given in a special manner to the Father; our Redemption to the Son, and our Sanctification to the person of the holy Ghost, as the immediate agents of these actions.

2 Joh.
14. 1.
Rom.
8. 3.
1. Cor.
8. 6. 2.
Cor. 1.
24.

ctions. And this is also the cause, why the Son, as he is *Mediator*, referreth all things to the *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This divine order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for nature they are coessential, for dignity coequal, for time coeternal.

The whole divine essence is in every one of the three *Persons*; but it was incarnated & only in the second person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*; in giving his *first, and only begotten Son*, to be incarnated, and to suffer death for mans salvation.

rho. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate, non susceptione. *Aug.* serm. 7. de Tem. *Job.* 3. 6. *Rom.* 8. 12. & 5. 8. 10. Hoc mirum foedus semper mens capiter, uno hoc, ne dubita, foedere pacta talis. *Melanct.* U. qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset eterna natiuitate filius. *Aug.* Congruebat filium assumere humanam naturam, ut haec persona quae est substantialis imago aeterni Patris, restitueret imaginem Dei in nobis corruptam, *Arban. Heb.* 2. 17. 1. *Heb.* 4. 14. B 4 Secondly

b Mat.
11. 25.
26. 27.
Joh. 5.
19. 20.
21. 22.
23.
Joh. 11.
4. 43.
Joh. 12.
49.
2 Cor. 5.
18 &c.
g Incarnatio
verbi
proprie
non Pa-
tri nec
Spiritu
Sancto
nisi
κατὰ
ἐνδοκί-
αν καὶ
θεο-
μετρ-
γίαν.
compe-
tit. De
mas. i.
de or-

Secondly, that he who was in his Divinity the Son of God, should be in his Humanity the Son of Man, lest the name of Son should pass unto another, who by his eternal nativity was not the Son.

Thirdly, because it was meetest, that that person who is the substantial Image of his eternal Father, should restore in us the spiritual Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body & soul; and all the natural proprieties and infirmities thereof, *sin* excepted.

The Second Person took not upon him the person of man, but the Nature of man. So that the human nature hath no personal sub-

z Infirmi-
tates
merae
priva-
tionis,
non
pravae
disposi-
tionis.

Humana

natura est distinctum individuum a natura divina, et si non sit distincta persona. *Kesh. Syst. Theol. lib. 3. p. 119.* unist Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse a verbo eterno, ad ipsam verbi subsistentiam. *Bellar. de incarn. l. 3. c. 8.*

sistence

sistence of its own, (for then there should be *two* Persons in Christ;) but it subsisteth in the Word, the second Person. For, as the soul and body make but one Person of *Man*; so the God-head and Manhood make but one Person of *Christ*.

The two natures of the God-head and Manhood are so really united by a Personal union, that as they never can be separated asunder, so are they not confounded; but remain still distinguished by their several and Essential proprieties, which they had before they were united. As for example; the infiniteness of the Divine, is not communicated to the humane nature; nor the finiteness of the humane, to the divine nature.

Yet by reason of this personal union, there is such a communion of the proprieties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God purchased the Church with his own blood: And, that he will judge the world by that man whom he hath appointed. Hence also it is, that though the

a Salvis
& distin-
ctis ma-
nenti-
bus pro-
pria-
tib. na-
turae
tamassu-
mentis,
quam
assump-
tae.

Act. 20.
28.

Act. 17.

21. D.

Field
of the
church

book 3. c. 25. b Secundum esse naturale Christus non
est ubique. b Secundum esse personale Christus est
ubique.

Humanity of Christ be a created, and therefore a finite and limited nature, and cannot be every where present, by actual position, or locall extension, according to his a natural being: yet because it hath communicated unto it the personal Subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ, in respect of his b personal being, may rightly be said to be every where.

3. *The Actions by which the three persons be distinguished.*

THE actions are of two sorts; either *External*, respecting the creatures; and those are after a sort common to every one of the three Persons: or *Internal*, respecting the Persons only amongst themselves, and are altogether incommunicable.

The *External* and communicable Actions of the three Persons are these:

The creation of the World peculiarly belonging to God the Father:

In ope-
ribus ad
extra
tres per-
sonae o-
peran-
tur si-
mul ser-
vato or-
dine
persona-
rum in
operan-
do.

Father : The redemption of the Church, to God the Son : And the sanctification of the Elect, to God the Holy Ghost. But because the a Father created, and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in b Scripture, oftentimes ascribed to each of these three Persons, and therefore called communicable and divided Actions.

The Internal and incommunicable Actions, or proprieties of the three Persons, are these :

1. To beget ; and that belongeth only to the Father : who is neither made, created, nor begotten of any.

2. To be begotten : and that belongeth only to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both : and that belongeth only to the Holy Ghost ; who is of the Father and

a Rom. 11. 36.
b As redemption, Act. 20. 28. and sanctification, 1. Pe. 2. to the Father Creation. 1 Joh. 3. and Sanctification 1 Cor. 1. 2. to the Son Creation, Psal. 33. 6. & Redemption, Eph. 4. 10. to the Holy Ghost. Joyntly all to each.

1. Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intus divisa. Personae nomen, non est aliquid ab essentia abstractum ac separatum : Patris Ihes. disp. 2. persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. Sanctius. Persona gigni, & gignitur : Essentia nec gignit, nec gignitur, sed communicatur, Alid.

the

the Son ; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Divine Essence is in the *Father unbegotten* : in the *Son begotten* : and in the *Holy Ghost proceeding* : we make not three Essences, but only shew the divers manners of *subsisting*, by which the *same* most simple, eternal and unbegotten Essence *subsisteth* in each Person : namely, that it is not in the *Father* by *generation*, that is in the *Son* communicated from the *Father*, by *generation* : and in the *Holy Ghost* communicated from both the *Father* and the *Son* by *proceeding*.

There are incommunicable *Actions* ; and do make, not an essential, accidental, or rational, but a real distinction betwixt the three Persons. So that he who is the *Father* in the *Trinity*, is not the *Son* : He who is the *Son* in the *Trinity*, is not the *Father* : He who is the *Holy Ghost* in the *Trinity*, is neither the *Son* nor the *Father*, but the *Spirit* proceeding from both ; though there is but one and the same *Essence* common to all three. As therefore we believe, that the *Father* is God, the *Son* is God,

a Quam
unum
cogito
trium
incom-
prehensi-
bili lucis
in volucri
Nazian.

and the *Holy Ghost* is *God*: so we likewise believe, that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor never can be the *Person* of the other. The three *Persons* therefore of the *God-head* do not differ from the *Essence*, but *a formally*: but they differ *really* one from another, and so are distinguished by their *hypostatical* proprieties. As the *Father* is *God* begetting *God* the *Son*; the *Son* is *God* begotten of *God* the *Father*, and the *Holy Ghost* is *God* proceeding from both *God* the *Father*, and *God* the *Son*. Hence it is, that the *Scriptures* use the name of *God* two manner of wayes: Either *b Essentially*, and then it signifieth the *three Persons* conjoynly, or *c Personally*, and then by a *Synecdoche* it signifieth but *one* of the *three persons* in the *divina* non differt a personis, ut res a rebus res a suis modis nam in Deo non est res & res & modus rei. b *υποστατικῶς. Nomen Dei esse possum non minus Filium & Spiritum S. quam patrem designa. c *προσωπικῶς Sacra hoc venerandum, non scrutandum, quo moralitas sit in unitate, & unitas in pluralitate hoc temeritas est, credere pietas, non vita eterna, B. m.

Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt non numero, quia sic in divinis foret quaternitas; non res, quia essentia de personis predicatur, sed formaliter

you,
b've ra-
tione ra-
tioci-
nante:
Essencia

Godhead

d Neque
ad lo-
quen-
dum
digne de
Deo lin-
gua suf-
ficiat, ne-
que ad
percipi-
endum
intelle-
ctus pre-
valeat,
magis
ergo
glorifi-
care nos
conve-
nit de-
um,
quod ra-
tio est,
qui &c

intellectum transcendit, & cognitionis initium su-
perat, *Chrysost. Hom. 2. Heb. c* De Deo loqui etiam
vera periculosissimum est, *Arnob. f* Lingua, mente,
cogitatione horresco, quoties de Deo sermonem
habeo, *Nathan.*

Godhead. As the Father, *1. Tim. 2. 5.*
or the Son. *Act. 20. 28. 1. Tim. 3.*
16. or the Holy Ghost, *Act. 5. 4. 2*
Cor. 6. 16.

And because the Divine *Essence*
(commo to all the three persons)
is but *one*, we call the same *Unity*.
But because there be *three distinct*
Persons in this one indivisible *Es-*
sence, we call the same *Trinity*.
d So that this *Unity* in *Trinity*, and
Trinity in *Unity*, is a holy *mystery* e
rather to be religiously adored by
faith, than f curiously searched by
reason, further than God hath re-
vealed in his Word.

Thus far of the divers manner of be-
ing in this Divine *Essence*: now
of the *Attributes* thereof.

A *Attributes* are certain descrip-
tions of the Divine *Essence*,
delivered in the Scriptures, ac-
cording to the weakness of our
a capacity, to help us the better
to understand the nature of Gods
Essence,

a Con-
descen-
dit no-
bis De-
us, ut
nos con-
surgam-
us ei,
Au. de
spis.
c. 112.

Essence, and to discern it from all other Essences.

The *Attributes* of God are of two sorts, either *nominal*, or *real*.

The *Nominal* Attributes are of three sorts: first, those which signify Gods Essence: secondly, the *Persons* in the Essence: thirdly, those which signify his *essential* works.

Of the first sort, is the name *Iehovah*, or rather *elehuah*, which signifieth *eternal being of himself*; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.*

God tels *Moses* *Exod. 6. 4.* that he was not known to *Abraham*, *Isaac* and *Iacob*, by his name *Iehovah*. (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting in deed, that which & in scripturis soli vero Deo tribuitur.

Locus *Exod. 6. 3.* intelligendus est de gradibus divinarum patefactionum. Gerard loc. 3. de Nat. Dei. Exusu scripturae res tunc dicuntur fieri, quando sunt manifeste. Sic dicitur Spiritus Sanctus nondum erat, id est, nondum innotuerat, *Alsted. Lex. Theol. esp. 1.* Quod licet scribere, cessari cur non viceret? *I. heod. in Epis.*

b *Exod. 15. 3.*

Ab Havah vel Haiah, Esse: nam ita Deus est a seipso, ut sit suum esse, &c.

av. rom. 9. c Omnes huius nominis literae sunt spirituales, ut denotetur Deum esse spiritum P, Mart Lou. 6. 11. P. Montan. de arc. ser. c. 1. Iehova non habet plurale,

he

he promised them ; in graciously delivering their seed out of *Aegypt*, and in giving them the real possession of *Canaan* Land ; and so to be not only *God Almighty*, by whom all things were made ; but also performing indeed to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah*, when the universal creation had his absolute being, *Gen. 2. 4.* And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness* ; after which, they should serve their Deliverer in the promised Land,

This Name is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it ; but if it be no sin to write it, why should it be unlawful to pronounce it ?

This Holy Name of God teacheth us :

First, what God is in himself, namely, *an eternal being of himself.*

Secondly, how he is unto others, because

Ens e-
ternum.
2u-
roo,

because that from him all other creatures have received their being.

Fons
est.
πάντα
ἐκ αὐτοῦ

Thirdly, that we may confidently believe his promises : for he is named JEHOVAH, not only in respect of being, and caused all things to be ; but especially in respect of his gracious promises, which without fail he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden-pledge unto us, that because he hath promised, he will surely upon a our repentance forgive us all our sins ; at the time of death, b receive our Souls, and in the resurrection c raise up our Bodies in glory to life everlasting.

In pro-
missio-
nibus
Jeho-
vah est
ὁ υἱός.

a Isa.
55. 7.
b Joh.
12. 26.
Joh. 14.
2. 2.
c Job 6.
40.
Joh. 11.
5.

The second name denoting Gods essence, is Eheieh ; but once read, Exod. 3. 14. of the same root, that JEHOVAH : and signifieth, I AM or I WILL BE : for when Moses asked God by what name he should call him, God then named himself, Eheieh. Ascher Eheieh ; I am that I am ; or I will be that I will be : signifying, that he is an eternal, unchangeable

C

Being :

τ ο ω ν
 α ο
 ην, ης
 ο ιπχ ο
 ιαυαε.

• Deus
 est causa
 causa-
 rum
 & Ens
 entium.
 • Plal.
 68. 19.
 Plal.
 101. 18.
 Pl. 106.
 1. 48.
 Pl. 117.
 1, &c.
 Pl. 112. 1.
 Pl. 113.
 1. 9.
 Pl. 115.
 17. 18.
 Plalm
 116. 19.
 Pl. 118.
 5. 14.
 Plalm
 15. 34.

Being : For seeing every creature
 is temporary and mutable ; no
 creature can say *Ero qui ero*; I will
 be that I will be. This name in
 the New Testament is given to
 our Lord Christ, when he is called
Alpha & Omega. The beginning, and
the ending, & which is, which was, and
which is to come, The Almighty,
Apos. 1. 18. For all time past and
 to come, is as yet present before
 God. And to this name, Christ
 himself alludeth, *Johan. 8. 58.*
Before Abraham was, I AM.

This Name should reach us like-
 wise to have alwayes present in
 our minds our first creation, pre-
 sent corruption, and future Glorifi-
 cation; and not content our selves
 with *I was* good, or *I will* be good
 but to be good presently ; that
 when ever God sends for us, he
 may find us prepared for him.

The third name is *Iah*, which
 as it comes of the same root, so is
 it the contract of *Iehovah*, and
 signifieth Lord, because he is the
 • beginning and Being of beings.
 It is a • name for the most part,
 ascribed unto God, when some
 notable deliverance or benefit
 comes

comes to pass according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

The fourth is *Ky'p'os*, *Lord*, used often in the New Testament: for *Ky'p'os* or *κύριος* signifieth, *I am*. Hence *Ky'p'os*, signifieth the first Essence of a thing; or authority. When it is absolutely given to God, it answereth to the Hebrew name *JEHOVAH*, and is so translated by the seventy Interpreters: for God is so a *Lord*, that he is of a himself, and Lord of all. This name should alwayes put us in remembrance to obey his commandements, and to fear his judgments, and submit our selves to his blessed will and pleasure, saying with *Eli* b *It is the Lord, let him do what seemeth him good*, 1. Sam. 3. 18.

The fifth is *Q'as*, *God*, 600 times used in the New Testament: and of prophane Writers commonly. It is derived c *δωρ' τ'ς θ'ς*, because he runs thorow, and compasseth all things, or *δωρ' τ'ς θ'ς*, which signifieth to burn

Iunius in Irenico.

αὐτο-κύριος.
Polan.
Syn.
Theol.
2. c. 6.
b *Mal.*
2. 6.
c *Plato*
in *Cra-tylo.*
Hinc
illud
Virgil.
Deum
namque
ire per
omnes
terra q;
tra-
ctu q;
maris.
*Zenobi-
us,*

d Dees
est lux.
ἀνε-
στρε-
φει,
Ioh. 10.
14.
1. Cor.
5. 8.

e In-
cumbit
nobis
necessi-
tas recte
viven-
di: cum
omnia
quae fa-
cimur,
facta
sint co-
ram o-
culis
Iudicis
cuncta
viden-
tis. Ro-
m. 13.
etius.
Nomen

Elohim est persona διαξαρτικῶν. Quum Elo-
him de una persona dicitur, Synecdochice di-
ctum est propter essentiae unitatem. Iunius.

and kindle: for God is Light, and the Author both of Heat, & Light, and Life, in all Creatures, either immediately of himself, or mediately by secondary causes. The name is used either improperly, or properly. Improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the Eternal Essence of God, being above all things, and through all things; giving life and light to all creatures, and preserving & governing them in their wonderful frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight.

Thus far the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

Elohim signifieth the mighty Judges: It is a name of the plural number, to express the Trinity of

Persons

Persons in Unity of Essence. And to this purpose the Holy Ghost be-
 ginneth the Holy Bible with this
 plural name of God, joyned with
 a Verb of the singular number ;
 as *Elohim Bara, Dii creavit, The*
mighty Gods, or all the three Per-
sons in the God-head created. The
 Jews also note in the Verb **ברא**
Bara, consisting of three Letters,
 the mysteric of the Trinity. By **ב**
Beth, Ben, the Son ; by **ר** *Resh*
Raah the Spirit : by א *Aleph* *Ab*
the Father. But this holy Myste-
 ric is more cleerly taught by Mo-
 ses, *Gen. 3. 22. And JEHOVAH*
Elohim said ; Behold, the Man is
become as one of us. And *Gen. 19. 24*
JEHOVAH rained upon Sodom and
upon Gomorrah, brimstone and fire
from Jehovah out of Heaven: k that
is, God the Son, from God the Fa-
ther, who hath committed all judg-
ment unto the Son, Ioh. 5. 22. See
Psal. 33. 6. Isa. 6. 3. 9. 10. The
singular number of Elohim is E-
loah, derived of Alah, he swore ;
because that in all weighty cau-
ses, when necessity requireth an
an oath to decide the truth, we
are only to swear by the Name of

f Yb
 like you
 may read
 Deut. 6. 4
 Ios. 24.
 19. k Sic
 Marcus
 Aratbu-
 sus in
 Smir-
 nenf.
 Concilio
 sancte
 exposuit
 Socrat.
 Eccle.
 Hist. 1.
 cap. 30

This
place
well ur-
ged, had
grinded
Artus in
pieces.

• Elo-
him Ke-
doschim
Hu. Dii
sancti
ipse.

God, which is the great and right-
eous Iudge of Heaven & Earth.

This Name *Eloah* is but seldom
used, as *Abak* 3. 3. *Job* 4. 9. *Job* 12.
1. and 15. 8. 36. 2. *Psalms* 18. 32.
Psal. 114. 7. Once it hath a Noun
plural joyned to it, *Job* 35. 10.
None saith, Where is *Eloah* *Gofai*, the
Almighty my Maker, to note the
mystery of the eternal Trinity. Ma-
ny times also *Elohim*, the plural
number, is joyned with a verb
plural, to expreis more emphati-
cally this Mysterie. *Genes.* 35. 7.
2. *Sam.* 7. 23. * *Iosh.* 24. 19. *Ier.*
10. 10. *Elohim* is also sometimes
Tropically given to Magistrates,
because they are Gods Vicege-
rents, as to *Moses*, *Exod.* 7. 1.
IEHOVAH said unto *Moses*, I have
made thee *Elohim* to *Pharaoh*, that
is, I have appointed thee an Em-
bassador to represent the person
of the true Three-one God, and to
deliver this message and will un-
to *Pharaoh*. As oft therefore as
we read, or hear this name *Elo-
him*, it should put us in mind to
consider, that in one divine *Es-
sence* there are three distinct Per-
sons, and that God is *IEHOVAH*
Elohim.

Now

Now follow the names which signifie
Gods Essential works, which are
these five especially.

EL, which is as much as the
strong God, b and teacheth us
that God is not only most strong,
and fortitude it self, in his own
Essence: but also that it is he, that
giverh all strength and power to
all other Creatures. Therefore
Christ is called, *Esay, 6. 9 El*
Gibbor, The strong most mighty God.
Let not Gods children fear the
power of enemies, for El our God
is more strong than they.

2. *Shaddai*, * that is, *Omnipo-*
tent. By this name, God usually
stiled himself to the Patriarchs,
I am El Shaddai, The strong God
A'mighty. Because he is perfectly
able to defend his servants from
all evil: to bless them with all
spiritual and temporal blessing,
and to perform all his promises,
which he hath made unto them
for this life, and that which is to
come. This name belongeth only
to the Godhead, and to no Crea-
ture, no, not the humanity of Christ.
or of *Shaddai*, because God feeds his Children
with sufficiency of all grace as the loving mother the
child with the milk of her breasts.

b Hence
Eli in
Hebrew
as Mat.
27. 46.
and
Eloi in
the Syri-
ack, as
Mat. 27.
21. doth
signifie
my God,
1 Chro.
22. 8.
* The
70
turn it
שדאי
שדאי
שדאי
שדאי
שדאי
It is de-
rived of
Dai, suf-
ficiency,
and the
Relative
Shed the
same
that
שדאי
שדאי

This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

b A name compounded of *Ad*, My, *Don* Lord. *Adon* derivatur ab *Eien*, basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Aion*, Dominus, cui rei domesticae cura incumbit, & ei tanquam colum-
nae innititur. Quando de creaturis usurpatur *Adonai*, est *Jod* cum *patach*: sed de Creatore cum *amitz*, Ab *Adonai* manasse videtur Ethnicorum *A. D. N. S.*

3. b *Adonai*, my Lord; This name, as the *Massorets* note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Malac.* 1. 6. in the plural number, to note the mystery of the holy Trinity. If I be *Adonim*, Lord, where is my fear? *Adonai* the singular, *Adonim* the plural number. This name is given to Christ, *Dan.* 9. 17. Cause thy face to shine upon thy Sanctuary that is desolate, for *Adonai* (the Lord Christ) his sake. The hearing of this holy name, may teach every man to obey Gods Commandements, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in

Christ

Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. *Is Helion*: that is, *most High*, *Psal.* 9. 2; *Psalms* 91. 1. and 92. 9. *Dan.* 4. 17, 24, 25, 34; *Acts* 7. 47. This name *Gabriel* giveth unto God; telling the *Virgin Mary*, that the child which should be born of Her, should be the Son of the *most High*, *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness. * Thirdly, if we desire true dignity, to labour to have communion with G O D in grace and glory.

5. *Abba*. a Syriack name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the *Lords Prayer*. Secondly, *Personally*, as *Matth.* 11. 25. For God is *Christs Father* by nature, and *Christians* by adoption, and grace. *Christ* is called the everlasting *Father*, *Isa.* 9. 6. because he regenerates us under the new Testament. God is also called

ὁ ὕψιστος
ὁ ὑψίστος
So the
divel
riled
Christ,
the Son
of God,
Themost
High.
Luke 8.
21.

* For
what is
earthly
great-
ness,
compar-
ed to
Gods
High-
ness?

Πατήρ
Ἰσὺς
Θεὸς
 Of
 whose
 substance
 the light
 of the
 Sun is
 but a
 shadow.
 b Joh.
 19.
 Pla. 91.
 14, 15.
 Intelligentiac
 habent
 aliquid
 simile
 materiæ,
 aliquid
 simile
 formæ.
 Solus
 Deus
 simplex
 est, in
 quo ni-
 hil in
 poten-
 tia, sed
 in actu
 omnia,
 uno ipse
 purus,
 primus
 medius
 ultimus
 actus.

a *the Father of light*, *Iam.* 1. 17. because God dwelleth in inaccessible light, 1 *Tim.* 6. 16. and is the Author, not only of the Suns light, but also of all the light, both of natural reason, and supernatural grace, b *Which lighteneth every man that cometh into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs & troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his *goodness* unto us, and of our *duties* unto him: And then should we find how comfortable a thing it is, to do every thing in the *Name of God.* A phrase usual in every mans *tongue*; but the true comfort thereof (through ignorance) known to few mens *hearts.*

It is great wisdom, and an unspeakable matter, for the streng-

Scal. Exire. 6 S. ff. 2. Iust. Martyr qu. 120. ad Orithodon.

thening

hearing of a Christians Faith, to know how, in the mediation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name, he shall call upon me, and I will answer him, &c. And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

Thus far of the nominal Attributes.

The real Attributes are of two sorts: either absolute or relative.

The Absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two; *Simpleness*, and *Infiniteness*.

Simpleness, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding. either sensible, or
intelli-

a Intel-
ligen-
tias, cum
sint en-
tialia a
ab infi-
nito
Ente
finitas
esse ne-
cesse est
nam duo
infinita
nequeunt
esse, ne-
que in
natura,
neque
extra
naturam,
Essent
n. duo
principia
prima.
Seal.
Extra.
249.
S. ff. 2.
b Affs
7. 48.
Psal. 145.
Iob 11.
7. &c.
2 Cbr.
2. 5. 6.
Pj. 139.
6. &c.

intelligible, so that what ever he is, he is the same essentially.

It hinders not Gods simple-
ness that he is three : because
God is three, not by *composition of*
parts, but by *co-existence of Per-*
sons.

a *Infiniteness*, is that whereby all
things in God are void of all *mea-*
sure, *limitation* and *bounds*, above
and beneath, before and after.

From these two do necessarily
flow three other *Absolute* attri-
butes.

6. *Unmeasurableness*, or *ubiquity*,
whereby he is of infinite exten-
sion, b filling heaven and earth,
containing all places, and not
contained of any *space*, *place*, or
bound, and being no where absent,
is every where present.

There are 4. degrees of Gods
presence: the first is *universal*, by
which God is *repletively* every
where, *inclusively*, no where c.

J. r. 22. 23. 24 Deus est ubique, non ita ut in di-
midia parte sit dimidius, aut tanquam in majori parte
major Dei pars sit, in minore minor, sed ubique totus,
& in seiplo totus est. Aug. Deus est intellectualis
Sphera, cujus centrum est ubique, circumferentia
veru nūquam. Tri/m.

Secondly,

Secondly, *Special*, by which God is said to be in *heaven*, because that • there his *Power, Wisdom, and Goodness* is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence powre both his *Blessings* and *Judgments*.

Thirdly, *more special*, by which God dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the whole fullness of the *Godhead* dwelleth in *Christ* bodily.

2. *Unchangableness*, whereby God is void of all change: both in respect of his • *Essence*, and • *Will*.

3. *Eternity*, whereby God is without beginning of dayes, or end of time: or without all bounds of • *precession*, or • *succession*.

Thus far of the *absolute Attributes*; now of the *Relative*, or such which have reference to the *Creatures*.

Poenitentia cum de Deo enunciat, non affectum in Deo, sed effectum Dei in hominibus significat. *Alfred.* 1 *Isa.* 44. 6. *Jam.* 5. 19. *Dan.* 6. 16. *Heb.* 11. *Apos.* 4. 8. Creaturae quaedam eterne sunt a posteriori, a priori solus Deus est eternus, *Alfred.* *Lix.* *Ibrol.* cap. 2.

• *Psal.*
19. 1.
Hol. 2.
21.
1 *Cor.*
3. 16.
and
19.
2 *Cor.*
6. 16.
b *Col.*
2. 8.
a *Rom.*
1. 2.
11a. 40.
28.
P). 102.
27. 8c.
d *Apo.*
1. 8.
1 *Sam.*
15. 19.
Num.
23. 19.
Mal. 3. 6.
Rom. 11.
19. *Iam.*
1. 18.

g Act.

17. 25.

28.

Actor.

14. 13.

Pl. 42. 2.

Psal.

36. 19.

Ioh. 5.

26.

Heb. 3.

12.

h Hence

it is that

as God

is called

of the

Hebrews

Elohi;

so like-

wise

Elohis

and as

of the

Gre-

cians.

ὁ θεός,

so also

ὁ κύριος

and as

of the

Latines,

primus

ens, so

also

primus

universi

for to

be, and so is it all one, and the same in God. Pr.

Kin. 8. 39. Psal. 44. 12. Psal. 139. 1. See Iere. 17. 10.

and 10. 12. Luke 16. 15. Heb. 4. 12. Rom. 11. 33.

and 16. 17.

The relative Attributes are five.

1. Life. 2. Understanding. 3. Will.

4. Power. 5. Majesty.

THe Life of God is that, by which, as by a most pure and perpetual Act, he not only liveth of himself, but is also that ever and everflowing Fountain of Life, from which all Creatures derive their g lives; so as that in him they live, move, breath, and have their being. And because only his Life differs not from his Essence, therefore God is said onely to have immortality, 1. Tim. 6. 16.

2. The Understanding or Knowledge of GOD, is that whereby (by one pure Act) he most perfectly knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things

contingent,

contingent, the lot of contingency, and to things necessary, the Law of necessity: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, special, called the knowledge of Approbation; by which he particularly knoweth, and graciously acknowledgeth only his Bless for his own.

b Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing in number, measure, and weight, and still ruleth & disposeth them to serve his own most holy purpose and glory.

3. The Will of God is that, whereby of necessity he willeth himself, as the sovereign good, and (by willing himself) willeth most d freely e all other good things,

πάντα ἰδὼν διὸς ὀρθολογὸς καὶ πάντως γινώσκων.

Ref. 11b. ἔργ. καὶ ἡμέρ. Sap. Hence the Platonicks term

God παντοκράτην. all eye, seeing all. c 1. Tim. 2. 5.

Rom. 9. 19. Ephes. 1. 5. d Deus voluntate sua cuncta

constituit. Trism. in 4 Dial. Pim. Hinc Orpheus Deum

vocat necessitatem; ratione sc. inferiorum, quod om-

nia ipsi parere cogantur. e Voluntas Dei semper im-

pletur, aut de nobis, aut a nobis. De nobis impletur,

sed tamen non implemus eam quando peccamus: a no-

bis impletur, cum bonum facimus Aug. Ensb. c. 100

m. 11. 3. Jam. 1. 21. which

1 Tim.

2 19.

Math. 7.

13.

b Intel-

lectus.

scientia

& sapi-

entia in

Deo, non

distin-

guuntur

Illm.

Nam

sapien-

tia in

homine

est ha-

bitus in-

tellectui

implet-

us, qui

de Deo

dici non

debet,

cujus in-

tellectus

est ipsa

sapien-

tia, Kes.

term.

f Ioh.
3. 11.
g Psal.
45. 7.
h Gen
4. 6.
i Norma
iustitiae
divinae
est Dei
volun-
tas:
Quia
idem
vult, ideo
est iust-
um; non
quia
iustum
ideo
vult:
Eph. 1.
11.
k Rom
2. 5.
Sec.
1 Thes.
1. 6.
Sec.
2 Tim.
4. 8.
Deut. 7.
9, 10.
1 Deus
princ-
ipium &
finem &

which are out of himself. The will of God, though in it self it be but one, as in his Essence, yet in respect of the diversity of objects, and effects, it is called in the Scriptures by divers names: as,

1. Love, whereby is meant Gods eternal *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and *g* bestoweth on them all necessary graces for this life, and that to come, *l* taking pleasure in their persons and service.
2. Justice; is Gods constant will, whereby he *k* recompenseth men and Angels, according to their works; *j* punishing the impenitent, according to their *deserts*, called the justice of his *wrath*; and *m* rewarding the faithful, according to

media rerum omnium tenens rectaque linea incedens
e vestigio habet *δίκτυον* id est divinae legis vindic-
cem. simul ut quicquam Sanctionum eius pretermis-
sum est. *Aristot. lib. de mundo, m Rom. 9, 15, 16.*
Ezech. 16. 6.

his

his promises, called the justice of his *Grace*.

3. *Mercy*, which is n Gods meer good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodness*, o whereby God willingly communiceth his good with his Creatures. and because he communicates it freely, it is termed *grace*.

5. *Truth*, whereby p God willeth constantly those things which he willeth: effecting and performing all things, which he hath spoken, in his appointed time.

6. *Patience*, whereby God willingly forbearth to punish the wicked, so long as it may stand with his justice, and untill their

n Psal.
103. 8.
Eccl. 1. 11.
3. 4. Sem
per in-
venies
Deum
benigni-
orem
quam te
culpabi-
liorem
Serm.
11. Bern.
vindl-
Et agla-
dium
miseri-
cordiae
oleo
semper
scuit.
Niseph.
lib. 17.
cap. 3.
o Psal.
145. 7.
9. 16.
Matth.
16. 17.
In crea-
turis,
multa
inveni-
untur
bona,
ergo,
Creator

multo magis est bonus; Imo ἀγαθὸς p Jos. 1.
14. Psal. 149. 6. Num. 23. 19. Veritas est harmoni

tum in-
telle-
ctus &
verbo-
rum
cum re-
bus;
tum eti-
am re-
rum ip-
sarum
cum I-
deis in
mente
divina

sins ripened.

7. *Holiness*, whereby Gods nature is separated from all *prophaneness*: and abhorreth all filthiness; and so being wholly pure in himself, delighteth in the inward and outward *pu- rity* and *chastity* of his ser- vants, which he infuseth into them.

Responsum Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quae ab ipso dicta sunt. Item constantia, quae sententiam non mutat. *Polan.* q. 2. *Pet.* 3. *Rom.* 2. 4. *Gen.* 15. 16.

Ad poenam tardus deus est. ad praemia velox.

Sed pensare solet vi graviore moram.

r 1 *Pet.*

1. 4.

1 *Tibet.*

4. 3.

Heb. 2.

14.

Mark

15. 9.

Quarta

sancti-

tas Dei,

ad cu-

8, *Anger*, f whereby is meant Gods most certain and just Will, in *chastening the Elect*, and in reveng- ing and *punishing the Re- probate*, for the injuries they offer to him and his chosen: and when God

ius aspectum sancti Angeli oculos pro sua tenuitate alii velantes clamant, Sanctus, Sanctus, Sanctus. *Je- roboab, Zephaniah* Is. 6. 2. 3. *1^a Psal.* 106. 23. 29. 40. 41. *Numb.* 25. 11. Ira Dei non est aliud, quam voluntas puniendi. *Augustinus de civitate Dei.* c. 15. *Anselm.* l. 7. c. 6. *Cur Deus, Hom.* Furor & ira in deo, non passionem mentis: sed ultionis acerbitatem notant. *Corinth.* in *Apos.* 19.

will

will punish with rigour
and severity, then it is
tearmed *Wrath*, & temporal
to the Elect & eternal to
the Reprobates.

4. The Power of God is that
whereby he can simply & free-
ly do *whatsoever he will*, that is a-
greable to his nature, and where-
by (as he hath made, so) he still
ruleth heaven, and earth, and all
therein. This Almighty power of
God is either *absolute*; by which
he can will, and doe more than
he willeth or doth, *Mat.* 3. 9. &
26. 53. *Rom.* 9. 18. Or *actual*, by
which God doth indeed whatso-
ever he will, and hindreth what-
soever he will not have done, *Pf.*
115. 3.

5. *Majesty* is that, by which
God of his own absolute and free
authority ⁿraigneth and ruleth,
as Lord and King, over all crea-
tures, visible and invisible: Ha-
ving both the right and propriety
in all things, as ^ofrom whom and
for whom, are all things: as also
such a plenitude of power, that he
can pardon the offences of all
whom he ^pwill have spared, and

D 2

-subdue

1 Cor. 11. 3.
1 Thes. 1. 10.
1 Tim. 17. 1.
Ps. 115. 3.
Mat. 11. 26.
Ephes. 1. 11.
Mat. 8. 2.
Deus po-
test om-
nia quae
contra-
dictio-
nem non
impli-
cant.
Aqu. 1. quæst. 25.
art. 3. 4.
Omni-
poten-
tia ex-
cludit
omnes
defectus
qui sunt
inpo-
tentiae,
ceu, pos-
se men-
tiri, mo-
ri, pec-
care, &c.
1 Chro. 29. 11. 12.
2 Sa. 7. 22.
Apo. 5. 12. 12.
1 Chr. 29. 14.

Hinc
Deus di-
citur
אֱלֹהִים

χρῆσις
p. Rom. 9.
15.

Job 6. 11.
q. Luk.

19. 2.

Pf. 21. 7.

Pf. 110. 1.

et Deus
est

S. baddai
live

אֱלֹהִים

χρῆσις

non so-

lum quia

ipse n-

hil desi-

derat,

sed eri-

am quia

nihil

in eo de-

siderari

potuit.

Creatu-

ras fecit

et in

suo

quasque

genere :

ergo

ipse

perfe-

ctus.

mus est

in se &

subdue all his *enemies* ; whom he will have & plagued and destroy- ed, without being bound to ren- der to any Creature a reason of his doing : but making his own most holy and just *will*, his only most perfect and eternal *Law*.

From all these *Attributes* ari- seth one, which is Gods sovereign blessedness or perfection.

Blessedness is that perfect and unmeasurable possession of joy and glory, which God hath in himself for ever : and is the cause of all the bliss and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figu- ratively and improperly ascribed unto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man ; eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an *Anthropopatheia*, the affections and passions of man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is na- med a *Lion*, a *Rock*, a *Tower*, a

Buckler

Buckler, &c. Whose signification every * Commentary will express.

Of all these Attributes we must hold these general Rules.

NO Attribute can sufficiently express the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is spoken of God, is not God; but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech the Majesty of his *Divine Nature*, so far as he hath vouchsafed to reveal himself unto us in his word.

2. * All the Attributes of GOD belong to every of the three Persons, as well as to the *Essence* itself, with the limitation of a personal propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding, and so of the rest.

3. The *Essential* Attributes of God, differ not from his *Essence*, Because they are so in the *El-*

per se
Seal.

Exerc.

146.

Seft. 2.

Mark

14. 61

Acts 17.

25.

Rom. 11.

35. 36.

1 Tim.

6. 15.

Mat. 5. 4

Iam. 1.

17.

* See Ma-
ster Wil-
sons Di-
ctionary

of the
Bible
most pro-
fitable

for this
purpose

* Attri-

but a

omnia

propter

hinc ac

tautem

tautem.

singulis

divini.

tautem

personis

compe-

tunt.

a In Deo
nihil
est, quod
non sit
ipse
Deus,
Zanch.
*Omnia
in divi-
nis sunt
unum
ibi non
obviat
relatio-
nis op-
positio.
e Attri-
buta Dei
omnia
ita in
ipso
sunt,
ut sint
ipsum;
ita in-
sunt, ut
nihil an-
tecedat
nihil
subse-
quatur,
sed ex
intelle-
ctione
nostra
quae
perquam
umbra-
tilis est
alia aliis
prius a-
nimo comprehenduntur. *Scol. Ex. 395 sct. 6. 3.*

sence, that they are the *very Es-
sence* it self. a In God therefore
there is nothing which is not
either his *Essence* or *Person*.

4. The *Essential Attributes* of
God, differ not *Essentially* nor *re-
ally* one from another, (because
whatsoever is in God, is *one* most
simple Essence, and one admits no
division) but only in *our reason*
and *understanding*, which being
not able to know Earthly things,
by one *simple Act*, without the
help of many *distinct Acts*, must
of necessity have the help of ma-
ny distinct Acts to know the *In-
comprehensible* God. Therefore (to
speak properly) there are not in
God *many Attributes*, but * *one*
only, which is nothing else but
the *Divine Essence* it self, by what
attribute soever you call it. But
in respect of *our reason*, they are
said to be so many different At-
tributes. For our *Understanding*
conceives by the name of *Mer-y*,
a thing differing from that which
is called *Iustice*. The *Essential At-*
tributes of God are not therefore
really inteparable. *Scol. Ex. 395 sct. 6. 3.*

tributes of God are not therefore
really inteparable. 5. The

5. The Essential Attributes of God are not parts or qualities of the Divine Essence, nor a Accidents in the Essence, nor a Subject: but the very *b* whole and entire Essence of God. So that every such Attribute is not aliud & aliud, another and another thing, but one and the same thing. There are therefore no Quantities in GOD, by which he may be said to be so much and so much: nor Qualities, by which he may be said to be such and such: but *c* whatsoever God is, he is such and the same by his Essence. By his Essence he is Wise, and therefore Wisdom it self: by his Essence he is Good, and therefore Goodness it self: by his Essence he is merciful, and therefore mercy it self: by his Essence he is just, and therefore Justice it self, &c. In a word, God is great, without Quantity: good, true, and just, without Quality: merciful without passion: an act without motion: every where present without sight: without time the first and the last: the Lord of all Creatures, from whom all re-

divina identificat sibi omnia quae sunt in divinis
Bial. sup. 1. sent. dist. 1. quest. 5.

a Quae de Deo dicuntur
negati-
onem;
relatione ad
creaturas, & sic
secundum acci-
dens, non ex-
primunt mutatio-
nem in divina
essentia, sed in
creaturis fa-
ctam. Negan-
tur ergo de
Deo acci-
dentia realia,
non autem
praedi-
cata acci-
dentia.
b Omnia
quae in
Deo
sunt, ita
insunt
ut sint
ipse De-
us. e Es-
sentia

Exhibet
omnia,
accipit
nihil, ip-
sum igitur bo-
num est
Deus ip-
se sem-
per Tris-
mog. ser.
2. Plin.

2 Psal.
147. 19.
78.
Jer. 10.
25.

ceive themselves, and all the good they have ; yet neither needeth, nor receiveth hee any increase of goodness or happiness from any other.

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This Doctrine (of all others) every true practitioner of Piety must competently know, and necessarily believe, for four special uses.

1. That we may discern our true and only God, from all false Gods and Idols : for the description of God, is properly known only to his Church, in whom he hath thus graciously manifested himself.

2. To possess our hearts with a greater awe of his Majesty ; whilst we admire him for his simpleness and infiniteness : adore him for his unmeasurableness, unchangeableness, and eternity : seek wisdom from his understanding and knowledge : submit our selves to his blessed will and pleasure : love him, for his love, mercy, goodness, and patience : trust to his Word, because of his truth :

truth : fear him for his power, justice, and anger, reverence him for his holiness; and praise him for all his blessedness, and to depend all our life on him, who is the only Author of our life, being, and the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes : and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeale and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those gross and blasphemous imaginations, which naturally arise in mens brains : as when they conceive God to be like an old man sitting in a chair: and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that ^a eter-

b 1 Ki. 8. 27. *c* Gen. 17. 1. *Iob* 15. 25. *d* Apoc. 4. 8. & 15. 4. *e* R. m. 11. 32. & 16. 17. *i* Exod. 34. 6. 7. *Pf.* 108. 4. & 103. 11. and 145. 8. 9. *g* Deu. 32. 4. *Gen.* 8. 25. *Pf.* 145. 17. *h* *Iob.* 4. 34. *i* Deut. 32. 4. *k* 1 *Iob.* 5. 7. *Mat.* 3. 16. *Mat.* 28. 19. *1. Cor.* 13. 14. *12 King.* 8. 17. *Pfal.* 129. 2. *Ier.* 23. 22. *m* *Isa.* 43. 16. 28. *Dan.* 4. 32. *n* 1 *Kings* 8. 30. *Ier.* 17. 10. *o* *Isa.* 61. 16. *p* 1 *Sam.* 10. 15. *Mat.* 17. 18.

nal. *b* infinite, *c* Almighty, *d* holy, *e* wise, *f* just, *g* merciful, *h* Spirit, and most *i* perfect, *k* indivisible Essence of three several Persons, Father, Son and holy Ghost : who being *l* present in all places, *m* ruleth Heaven and Earth ; understandeth *n* all mens hearts, *o* knoweth a'l mens miseries ; and is onely *p* able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many do profess all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to this holy service : and comming, serve him with fear and reverence : for so far doth a man fear God, as he knoweth him : and then doth a man truly know God, when he

joynes

joynes practice to speculation. And that is,

First when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods Attributes, there is bred in a mans heart a love, awe, and confidence in God: for, saith God himself; *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste, and see, that the Lord is good,* saith David he that hath not by experience tasted his goodness, knowes not how good he is. He (saith Iohn) that saith he knoweth God, and keepeth not his Commandments, is a Liar, and the truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy Patience, and other Attributes, so far do we know him.

Psal.
34. 9.

1 Iob. 2. 4.

Thirdly, when with inward groanes, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly

Lastly, this discovers how few there are, who do truly know God, for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the *Soveraign* good, if he knew him? Seeing the nature of God is to enamour men with the love of his goodness: and whosoever loveth any thing more than God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is *Almighty*, why dost thou fear *Devils* and *enemies* and not confidently trust in God, and crave his help in all troubles and dangers? If thou believest that God is *infinite*, how darrest thou provoke him to *anger*? If thou believest that God is *simple*, with what heart canst thou *dissemble* and play the *hypocrite*? If thou believest that God is the *Soveraign* good, why is not thy heart more settled upon him, than all *Worldly* goods? If thou dost indeed believe that God is a *just Judge*, how darrest thou live so securely in sin

sin without repentance? If thou doest truly believe, that God is most wise, why dost not thou refer the events of *crosses* and *disgraces* unto him, who knoweth how to turn all things to the best, unto them that love him? If thou art persuaded, that God is true, why dost thou doubt of his promises? And if thou believest that God is *beauty* and * *perfection* it self, why dost not thou make him alone the chief end of all thine *affections* and *desires*? for if thou lovest beauty, he is most fair: if thou desirest *riches*, he is most *wealthy*: if thou seekest *Wisdom*, he is most *Wise*. Whatsoever excellency thou hast seen in any creature, it is nothing but a *sparkle* of that, which is *infinite* & *perfection* in God: and when in Heaven we shall have an immediate *Communion* with God, we shall have them all perfectly in him, *communicated* unto us. Briefly in all goodness he is all in all. * Love that one good God; and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain to the

Rom.
8. 28.
* Si te
habeam
solum,
sane
ruat
arduus
aether:
Tellus
rupta
suodis-
silia q;
loco.
c Crea-
ta omnia
perfe-
ctius
sunt in
Deo,
quam
in seip-
sis.
Diony.
de divin.
c. 6.

* Anna
unum il-
lum bo-
num, in
quo
omne
bonum
est, &
sufficit.
A. 11.
in Pro-
sol. c. 25

a *Eph.*
 3. 19.
 1 *Joh.* 4.
 8.
 b *Kemp.*
de Im.
Christi
cap. 1.
 c *Ecc.*
 2. 17.
Domina
immo
dominus
Charitas
Bern.
 d *Rom.*
 5. 6, 10.
Joh. 17.
 3. 22.
 1 *Cor.* 15.
 8.

the saving knowledge of God, must learn to know him by love: For God is love, and a the knowledge of the love of God passeth all knowledge. For all knowledge besides to know b how to love God, and to serve him only, is nothing, upon Solomons credit, but vanity of vanities, and vexation of spirit.

Kindle therefore, O my c Lady, may rather, O my Lord Charity, the love of thy self in my soul, especially, seeing it was thy good pleasure, that being d reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness for ever.

Thus by the light of his own Word, we have seen the back parts of JEHOVAH *Elohim*, the eternal Trinity, whom to believe, is saving faith and verity. And unto whom from all Creatures in heaven and earth, be all praise, dominion, and glory for ever, Amen.

Thus far of the knowledge of God. Now of the Knowledge of a Mans self. And first of the state of his

his misery and corruption, without
our renovation by Christ.

*Meditations of the misery of a man,
not reconciled to God in Christ.*

O Wretched Man, where shall
I begin to describe thine
endless misery ! who art condemned
as soon as conceived, and adjudged
to eternal death, before thou
wast born to a temporal life. A
beginning indeed I find, but no
end of thy miseries. For when
Adam and Eve being created
after Gods own Image, and placed
in Paradise, that they and
their posterity might live in a
blessed state of life immortal, ha-
ving Dominion of all Earthly
creatures, and onely restrained
from the fruit of one tree, as a
sign of their subjection to the Al-
mighty Creator ; though God
forbade them this one small
thing, under the penalty of e-
ternal death ; yet they believed
the Devils word before the Word
of God, making God (as much as
in them lay) a lyar. And so being
unthankful for all the benefits
which

damna-
tus an-
tequam
natus,
Aug.

which God bestowed on them, they became *male* contented with their present state, as if God had dealt *enviously* or *niggardly* with them: and believed that the *devil* would make them partakers of far more glorious things, than *ever* God had bestowed upon them; and in their pride they fell into high *treason* against the *most High*, and disdaining to be Gods Subjects, they affected blasphemously to be *gods themselves*, equals unto God. Hence, till they repented (losing Gods Image they became like unto the *devil*: and so all their posterity, as a *Trayterous* brood, (whilest they remain *impenitent* like they,) are subject in this life to all *curst miseries*, and in the life to come, to the *everlasting fire*, prepared for the *devil* and his Angels.

I ay then aside for a while thy *doting vanities*, and take a view with me of thy *doleful miseries*: which duely survaied, I doubt not, but that thou wilt conclude, that it is far better, never to have *Natures being*, than not to be by *Grace a Practitioner*

oner of Religious Piety.

Consider therefore thy misery

1. In thy life.
2. In thy death.
3. After death.

In thy life. 1. The miseries accompanying thy body.

2. The miseries which deform thy soul.

In thy death, the miseries which shall oppress thy body and soul.

After death, the miseries which overwhelm both body and soul together in Hell.

And first, let us take a view of those miseries, which accompany thy body, according to the four ages of thy life.

- | | | |
|-------------|---|-------------|
| 1. Infancy. | } | 3. Manhood. |
| 2. Youth. | | 4. Old age. |

Meditations of the misery of Infancy.

WHat wast thou being an Infant, but a brute having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? And thus wast thou cast naked upon the Earth,

E all

all imbrewed in the *blood* of filthines. (Filthy indeed, when the Son of God, who disdained not to take on him mans *nature*, and the infirmities thereof : yet thought it unbeseemed his holiness, to be conceived after the sinful manner of mans conception :) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* pain to thy mother, and to thy self the *entrance* into a troublesome life ? The greatness of which miseries, because thou couldest not utter in words, thou didst express (as well as thou couldst) in weeping tears.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*, All whose actions are *rash* and rude, not capable of good counsell when it is given ; and *Ape like*, delighting in nothing but in toys and babies ? Therefore thou no sooner beganst to have a little strength
and

and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others rather than at the disposition of thine own will. No tired horse was ever more willing to be rid of his burden, than thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of
Manhood.*

WHat is mans state, but a Sea, wherein (as waves) one trouble ariseth in the neck of another: the latter worse than the former. No looner didst thou enter into the affairs of this world, but thou wast inwrapped about with a cloud of misery. Thy *Flesh* provokes thee to lust, the world allures thee to pleasures, and the Devil tempts thee to all kind of sins, fears of enemies affright thee, suits in Law do vex thee, wrongs of ill neighbours doe oppress thee, cares for wife and children doe consume thee, and disquietness twixt

open foes and false friends, doe in a manner confound thee: Sin stings thee within. Satan layes snares before thee. Conscience of sins past doggeth behind thee. Now *adversity* on thy left hand frets thee, anon *prosperity* on thy right hand flatters thee: over thy head Gods vengeance due to thy sin, is ready to fall upon thee: and under thy feet, Hell mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? the house is full of cares, the field full of toyle, the Country of rudeness, the City of factions, the Court of Envy, the Church of Sects, the Sea of Pirats, the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty contemned; wit is distracted, and simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and vertue is disgraced. Oh with what a body of sin art thou compassed about in a World of wickedness? what art thine Eyes, but Windows to behold vanities? What are thine Eares, but

but *floodgates*, to let in the streams of iniquity ? What are thy *Senses*, but *matches* to give fire to thy lusts ? What is thine *Heart* but the *Anvil*, whereon *Satan* hath forged the ugly shape of all lewd affections ? Art thou *nobly* descended ? thou must put thy self in peril of *forraine wars*, to get the reputation of *earthly honour*, oftentimes hazard thy life in a desperate combate, to avoid the aspersion of a Coward. Art thou born in *mean estate* ? Lord ! what pains and drudgery must thou endure at *home* and *abroad*, to get maintenance ? and all perhaps scarce sufficient to serve thy necessity ; and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten ? seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *beggar* : he that yesterday was in *health*, to day is *sick* : he that yesterday was *merry* and *laughed*, hath cause to day to *mourn* and *weep* ; he that yesterday was in *favour* ; to day is in *disgrace* ; and he

who yesterday was *alive*, to day is *dead*; and thou knewest not *how soon*, nor in what *manner* thou shalt dye thy self. And who can enumerate the *losses, crosses, griefs, disgraces, sicknesses and calamities* which are incident to sinful man? To speak nothing of the death of *friends and children*, which oftentimes seems to be unto us far more bitter than present death it self.

Meditations of the misery of old age.

What is *old age*, but the receptacle of all *maladies*? for if thy lot be to draw thy *days* to a long *date*, in comes old bald-headed age, stooping under *dotage*, with his *wrinkled face, rotten teeth, and stinking breath*: teasty with *choler*, withered with *driness*, dimmed with *blindness*, obscured with *deafness*, overwhelmed with *sickness*, and bowed together with *weakness*, having no use of any *sense*, but of the *sense of pain*: which so racketh every member of his body, that it never easeth him of *grief*, till he hath

hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany chiefly the soul in this life.

Meditations of the misery of the soul in this life.

THe misery of the soul will more evidently appear, if thou wilt but consider.

1. The *felicity* she hath lost.

2. The *misery* which she hath pulled upon her self by sin.

1. The *felicity* lost, was first, the fruition of the *Image of God*, whereby the soul was like unto God in *knowledge*, enabling her perfectly to understand the *revealed will of God*. Secondly, *true holiness*, by which she was free from all prophane error. Thirdly, *Righteousness*, whereby she was able to encline all her natural powers, and to frame uprightly all our actions proceeding from these powers. With the loss of this *divine Image*, she lost the *Love of God*, and the blessed communion

2 Col.
3.10.
Rom.
12.2.

E 4 which

which she had with his *Majesty*: wherein consisteth her *life* and *happiness*. If the loss of *earthly riches* vex thee so much, how should not the loss of this *divine treasure* perplex thee much more?

2. The misery which she pulled upon *her self*, consists in two things.

1. *Sinfulness*.

2. *Cursedness*.

1. *Sinfulness* is an universal corruption, both of her *Nature* and *actions*: for her ^a *Nature* is infected with a *proneness* to every sin continually the ^b *Mind* is stuffed with *vanity*, the ^c *Understanding* is darkened with *ignorance*, the ^d *Will* affecteth nothing but vile and vain things: All her ^e *Actions* are evil; yea, this deformity is so violent, that oftentimes in the regenerate soul, the *Appetite* will not obey the government of *Reason*, and the will wandereth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul, which still remains in her natural corruption?

^a Eph.

^{2. 2.}

^{Gen. 6. 5.}

^b Rom.

^{12. 1.}

^{Eph. 4.}

^{17.}

^c 1 Cor.

^{3. 14.}

^d Phil.

^{1. 2. 3.}

^e Rom.

^{2. 12.}

^{Rom. 7.}

^{12.}

ruption? Hence it is, that thy wretched Soul is so deformed with *sin*, defiled with *lust*, polluted with *filthiness*, outraged with *passions*, over-carried with *affections*, pining with *Envy*, over-charged with *Gluttony*, surquendred with *Drunkenness*, boyling with *Revenge*, transported with *Rage*; and the glorious Image of God transformed to the ugly *shape* of the *Devil*, so far, as it once *repented* the Lord, that ever he made man.

f *Iob* 8.
14.
g *Gen.* 6.
6.

From the former flows the other part of the Soules misery, called *h cursedness*, whereof there are two degrees.

h *Deut.*
27. 26.
Gal. 3.
10.
Pf. 119.
21.

1. In part.

2. Infulness thereof.

1. *Cursedness* in part is that, which is inflicted upon the Soule in *life* and *death*, and is common to her with the body.

The *cursedness* of the soul in *life* is the *wrath* of God, which lyeth upon such a creature, so far, as that all things, not onely *calamities*, but also very *i blessings*, and *k graces* turn to ruine!

Terrour

i *Rom.* 2.
2, 3.
Ier 28.
13.
k *Isa.* 28.
13.

1 Gen.
28. 20. 8.
6. 14.
Heb. 2.
25.
m Rom.
1. 21. 7.
4. 26.
n Eph. 2.
2.
Col. 1. 1.
13.

1 *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is *m*given up to the *n*slavery of *Satan*, and to his own *lusts*, and vile *affections*.

This is the *curshedness* of the Soul in *life*: now follows the *curshedness* of the Soul and body in death.

Meditations of the misery of the body and soul in death.

AFTER that the *Aged man* hath conflicted with long sickness, and having endured the brunt of *pain*, should now expect some ease; in comes *Death* (*Natures slaughter-man*, *Gods curse*, and *Hels purveyor*) and looks the *old man* grimme and black in the face: and neither pitying his age, nor regarding his long endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take, to spare his life, *skin for skin*, and all that the *old man* hath: but *batters* all the principal parts of his body, and arrests him to appear before the terrible Judge. And, as noting that

that the *old man* will not dispatch to go with him fast enough; Lord how many darts of calamities doth he shoot through him, stitches, aches, cramps, feavers, obstructions, rheumes, flegmes, collick, stone, wind, &c.

Oh what a ghastly sight it is to see him then in his bed, when *Death* hath given him his mortall wound? what a cold sweat overruns all his body? what a trembling possesseth all his members? the head shooereth, the face waxeth pale, the nose black, the *neather Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth, and smelleth earthly; the *Throat* rattleth, and at every gasp the *Heart-strings* are ready to break asunder.

Now the miserable soul sensibly perceiveth the earthly body to begin to die: for as towards the dissolution of the universal frame of the great world, the *Sun* shall be turned into darkness, the *Moon* into bloud, and the *Stars* shall fall from heaven, the *Air* shall be full of storms, and flashing *Meteors*, the *Earth* shall tremble, and the
Sea

Sea shall roare, and mens hearts shall fail for fear, expecting the end of such sorrowful beginnings. So towards the dissolution of man, (which is the little world) his Eyes which are as the Sun and Moon, lose their light, and see nothing but blood guiltiness of sin, the rest of the Senses, as lesser Stars, doe one after another fail and fall; his Mind, Reason, and Memory, as heavenly powers of his soul, are shaken with fearful storms of despair, and fierce flashings of Hell fire; his Earthly body begins to shake and tremble, and the humours like an over-flowing Sea, roare and rattle in his throat, still expecting the wofull ends of these dreadful beginnings.

Whilest he is thus summoned to appear at the great Assises of Gods Iudgement, behold, a Quarter Session, and Goal delivery is held within himself: where Reason sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of Zachary, wherein are alledged all thy evil deeds, that ever thou hast committed,

Zac. 4. 2.
Ezek. 2.
30.

committed, and all the good deeds that ever thou hast omitted, and all the curses and Iudgements that are due to every sin. Thine own Conscience shall accuse thee, and thy Memory shall give better evidence, and Death stands at the Bar ready, as a cruel Executioner, to dispatch thee. If thou shalt thus condemn thy self; how shalt thou escape the just condemnation of God, who knows all thy misdeeds better than thy self? Fain wouldest thou put out of thy mind the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, We are thy works, and we will follow thee. And whilest thy soul is thus within, out of peace and order; thy children, wife, and friends, trouble thee as fast to have thee put thy goods in order; some crying, some craving, some pitying, some chearing: all like *Flesh-flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are

1 Joh. 3.
20.

Luke
20. 20.

are come from *Hell* to fetch away thy soul, begin to appear to her, and wait, as soon as she comes forth, to take her, and carry her away. Stay she would wishin, but that she feels the body begin by degrees to dye: and ready like a ruinous house, to fall upon her head. Fearful she is to come forth, because of those *Hell* hounds which wait for her coming. Oh, she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body which joyned with her in the Actions of sin, is altogether now unfit to joyn with her in the exercise of repentance: & repentance must be of the whole man.

Now she sees that all her pleasures are gone, as if they had never been: and that but only torments remain, which never shall have end of being. Who can sufficiently express her remorse for her sins past, her anguish for her present misery, and her terror for her torments to come? In

In this extremity, she looks every where for help, & she finds her self every way *helpless*. Thus in her *greatest* misery (desirous to hear the *least* word of comfort) she directs this or the like speech unto her Eyes : O eyes, who in times past were so *quick sighted*, can ye *spie* no comfort, nor any way how I might escape this dreadful danger? But the *Eyestrings* are broken, they cannot see the candle that burneth before him : nor discern whether it be day or night.

The Soul (finding no comfort in the Eyes) speaks to the Ears, O Ears, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony* ; can you hear any *news* or *riding* or the least comfort for me ? The Ears are either so *deaf*, that they cannot hear at all : or the sense of hearing is grown so weak, that it cannot endure to hear his *dearest* friends to *speak*. And why should *those* ears hear any *tiding* of joy in Death, who could never abide to hear the *glad tidings* of the Gospel
in

in his life ? the *Ear* can minister no comfort.

Then she intimates her grief unto the *Tongue*. *Oh Tongue*, who wast wont to brag it out with the bravest, where are now thy big and daring words ? now (in my greatest need) canst thou speak nothing in my defence ? Canst thou neither daunt these Enemies with threatening words, nor entreat them with fair speeches ? Alas, the *Tongue* two days agoe lay speechless : it cannot in his greatest extremity, either call for a little drink or desire a friend to take away with his finger the flegme, that is ready to choak him.

Finding here no hope of help, she speaks unto the *Feet*, where are ye, *O Feet*, which sometime were so nimble in running, can you carry me no where, out of this dangerous place ? The feet are stone dead already : If they be not stirred, they cannot stir.

Then she directs her speech unto her hands : *O hands*, who have been so often approved for manhood,

hood, in peace and war; and wherewith I have so often defended my self, and offended my foes; never had I more need than now. Death looks me grim in the face and kills me, *Hellish fiends* wait about my bed to devour me: help now, or I perish for ever. Alas, the hands are so weak, and doe so tremble, that they cannot reach to the mouth a spoonful of supping, to relieve languishing nature.

The wretched soul seeing her self thus desolate, and altogether destitute of friends, help, and comfort, and knowing that within an hour she must be in everlasting pains, retires her self to the heart, (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this doleful lamentations with her self:

O miserable *Caytas*, that I am, How do the Sorrows of death compass me? How doe the floods of Bealeal make me afraid! How have indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly

F bath

The doleful lamentation of the Reprobate Soul at the point of death.
2 Sam. 12. 5.

hath *Death* stoln upon me with insensible degrees, Like the *Sun*, which the *Eye* perceiveth not to move, though it be most swift of motion. How dorth *Death* wreak on me his spite, without pitty ! The *GOD* of *mercy* hath utterly forsaken me : and the *Diuel*, who knows no *mercy*, waits for to take me. How often have I been warned of this dolefull day, by the faithful *Preachers* of *Gods* Word, and I made but a jest thereat ? What profit have I now for all my *pride*, *fine house*, and *brave apparel* ? What is become of the sweet relish of all my delicious fare ? All the *worldly good* which I so earnestly gathered would I now give for a good *Conscience*, which I so earnestly neglected. And what *joy* remains now of all my former *fleshly pleasures*, wher in I placed my chief *delight* ? Those *fleshly pleasures* were but *deceitful dreams*, and now they are past like vanishing *shadows* : but to think of those eternal pains, which I must endure for those *short pleasures*, pains me as *Hell*, before I enter into *Hell*. Yet
justly

justly I confess, as I have deserved, I am served, that being made after Gods Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I intrusted to receive it, I neglected Gods grace, and preferred the pleasures of sins, before the religious care of pleasing God: lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pains. My joys were but momentany, and gone, before I could scarce enjoy them; my miseries are eternal, and never shall know end. Oh that I had spent the hours that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation: O that I were now to begin my life again, now would I contemn the world,

and the *vanities* thereof, how *re-*
ligiously and *purely* would I lead
my life ! how would I frequent
the *Church*, and sanctifie the
Lords Day ! If *Satan* should offer
me all the treasures, pleasures,
and promotions of this world,
he should never entice me to
forget the terrors of this last
dreadful hour. But, O corrupt
carkass, and stinking *carrion*.
How hath the Devil deluded us,
and how have we *served* and
deceived each other, and pulled
swift damnation upon us both ?
Now is my case more misera-
ble, than the *beast* that perisheth
in a ditch : for I must go to an-
swer before the *Judgement seat*
of the righteous Iudge of Heaven
and Earth ; where I shall have
none to speak for me : and these
wicked fiends, who are privy to
all my evill deeds, will *accuse*
me. and I cannot excuse my
self. *My own heart* already con-
demns me, I must needs there-
fore be damned before his *Judge-*
ment seat : and from thence be
carried by these infernal fiends,
into that horrible prison of end-
less

less torment, and utter darkness, where I shall never more see light, that first most excellent thing that God made. I, who gloried heretofore, in being a libertine, am now inclosed in the very *claws* of Satan: as the trembling *Partridges* within the gripping talons of the ravenous *Falcon*. Where shall I lodge to night? and who shall be my companion? O horror to think! O grief to consider! Oh cursed be the day wherein I was born, and let not the day wherein my mother bare me, be blessed. Cursed be the Man, that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that Man, because he slew me not. Oh that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to endure these hellish sorrows! and that my days should thus end with eternal shame! Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter &c

doleful ; but our *meeting* again, to receive at the dreadful day, the *fulness* of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come: I hear the *hearts strings* break: this filthy *House of clay* fall on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? Thou filthy *carkass* : Oh filthy *carkass*, with *fare ill, fare well*, I leave thee: And all trembling she cometh forth, and forthwith is seized upon by *Infernal fiends*, who carry her with a violence *torrenti simile*, to the bottomless Lake that burneth with *fire and brimstone* : where she is kept as a prisoner in torments, till the general Judgement of the great Day.

Apoec.
21. 8.
Jude
vers. 6.
1 Pet.
3. 19.

The loathsome *carkass* is afterwards laid in the grave. In which action for the most part, the dead bury the dead: that is, They who are dead in sin, bury them who are dead for sin. And thus the godless, and unregenerated *worldling*, who made *Earth* his *Paradise*,

dise, his *Belly* his *God* ; his *Lust* his *Law* ; and as in his *life* he sowed *vanity*, so he is now dead and reapeth *misery*. In his *prosperity* he neglected to serve *God*: In his *adversity* *God* refuseth to save him. And the *Diuel*, whom he long served, now at length pays him his wages. *Detestable* was his *life*, *damnable* his *death*. The *Diuel* hath his *soul*, the *grave* hath his *carkass*, in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let us leave the miserable *Caytife*, rotting with his mouth full of earth, his belly full of worms, and his carkass full of stench ? expecting a fearful *resurrection*, when it shall be re-united with the *soul* ; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the *soul* and *body* in death, which is but *curshedness* in part : now follows the *fulness* of *curshedness* : which is the misery of the *soul* and *body* after death.

Meditations of the misery of a man after death, which is the fulness of cursedness.

a Luke
8. 38.
b 16.
2. 3.
b 1 Thes.
2. 10.
c Mar.
23. 33.

THE fulness of cursedness (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomless deep of the endless wrath of Almighty God: which is called the damnation of hell. This fulness of cursedness is either particular or general.

d Luk.
16. 22.
23.
1 Pet. 3.
19.
Jude v.
6. 7.
Act. 7. 5.
Post-
quam
anima
de cor-
pore est
egressa,
subito
judici-
um Chri-
sti de sa-
lute co-
gnoscit.

Particular, is that which in a less measure of fulness, lighteth upon the soul immediately, as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spiritual manner, like Stephen, who saw the glory of God, and Jesus standing at his right hand: or as a man, who being born blind, and miraculously restored to his sight, should see the Sun, which he never saw before. And thereby the testimony of

of her own Conscience, Christ the righteous Iudge, who knoweth all things, maketh her, by his omnipresent power, to understand the doom and Judgement that is due unto her sins, and what must be her eternal state. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven : she is said to stand before the Throne of God, And so forthwith she is carried by the evill Angels, who came to fetch her with violence into Hell, where she is kept as in a Prison in everlasting pains and chains, under dayknesse, unto the Iudgement of the great Day : but not in that extremity of torments, which she shall finally receive at the last Day.

The general fulnesse of cursedness is in a greater measure of fulness, which shall be inflicted upon both thy h Soul and Body when by the mighty power of Christ (the supreme Iudge of heaven and earth) the one shall be

Aug. l. 1.
de anim.
8c eius
orig. c.
4. Hier.
Epi. ad
Parnas.
Anima
damna ta
conti-
nuo in-
vaditur
a Dae-
monib.
qui cru-
delissi-
me eam
rapien-
tes ad
infer-
num de-
ducunt.
Cyril.
Alex. in
orac. a-
nimo.
Mat. 5.
34. and
13. 21.
Luke 12.
20.
Luke 16.
21.
1 Pet. 3.
19.
Iude v. 7
Luke 16.
14.
Luke 4.
31.
Ga. 5.
4. 8.
Iude v. 9

Apos 11. 8. h Dan. 12. 3. Job 5. 18. 19. Apo. 20. 13.
Mat. 24. 29. Luke 21. 24. 25.

brought

brought out of *Hell*, and the other out of the *Grave* as *Prisoners*, to receive their dreadful doom, according to their evil deeds. How shall the *Reprobate*, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of heaven, and terrours of *Heaven's* signs be driven at the worlds end, to their wits end: Oh, what a wofull salutation will there be, betwixt the damned *Soul* and *Body*, at their re uniting at that terrible day !

The dam-
ned soul
Apostro-
phe to
her body
at the se-
cond
meeting.

O sink of *Sin*, O lump of *Filthiness*, (will the *Soul* say unto her *Body*) how am I compelled to re enter unto thee, not as unto an *Habitation* to rest, but as a *Prison* to be tormented together ! How dost thou appear in my sight like *Ieptha's* Daughter, to my greatest torment ? Would God thou hadst perpetually rotted in the grave, that I might never have seen thee again ! How shall we be confounded together, to hear before *God*, *Angels* and *Men*, laid open all those *secret sins* which we committed together ! Have I lost heaven, for the love of such

a stinking carrion ? Art thou the flesh, for whose pleasures I have yielded to commit so many Fornications ? O filthy Belly, how became I such a fool, as to make thee my God ? How mad was I for momentary joyes to incur these torments of eternal pains ? Ye Rocks and Mountains, why skip ye so like Rams, Ps. 114. 4. and will not fall upon me, to hide me from the face of him, that comes to sit on yonder Throne ? for the great Day of his wrath is come, and who shall be able to stand ? Apoc. 6. 16. Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up ; as thou didst Korah, that I be seen no more.

O damned furies, I would ye might without delay, tear me in pieces, on condition that you would tear me unto nothing ! But whilest thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of thy grave, to some place neer the Tribunal seat of Christ ; where being as a cursed Goat, separated to stand beneath, on Earth,

as

Mat. 12

41.

Mat. 25.

31.

as on the *left hand* of the Iudge ; Christ shall rip up all the *benefits* he bestowed on thee, and the *torments* he suffered for thee, and all the *good deeds* which thou hast *omitted*, and all the *ungrateful villanies* which thou didst *commit* against him, and his holy *Laws*.

Within thee thine own *conscience* (more than a thousand witnesses) shall *accuse* thee : the *Devils*, who tempted thee to all thy *lewdnesse* shall on the one side *testifie* with thy *conscience* against thee : and on the other side shall stand the *Holy Saints* and *Angels* approving Christs *Iustice*, and detesting so *filthy* a Creature. Behind thee an hideous *noyse* of innumerable fellow damned *Reprobates* tarrying for thy *company*. Before thee all the world burning in flaming fire. Above thee an *ireful Iudge* of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphurous mouth of the *bottomless pit*, gaping to receive thee. In this woeful estate, to hide thy self, will be *impossible* (for on

Anselm.
r. med.
tat.

Apos. 6.
16.

on that condition, thou wouldest wish that the greatest Rock might fall upon thee :) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence : *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

Depart from me] there is a separation from all joy and happiness.

Ye cursed] there is a black and direful Excommunication.

Into fire] there is the cruelty of pain.

Everlasting] there is the perpetuity of punishment.

Prepared for the Devil and his angels.] Here are thy infernal tormenting & tormented companions.

O terrible sentence ! from which the condemned cannot escape, which being pronounced, cannot possibly be withstood : against which a man cannot except, and from which a man can no where appeale. So that to the damned, nothing remains but hellish torments, which knows neither ease of pain, nor end of time. From this *Judgement seat* thou

Bona-
vent.
Postil-
Dom. 3.
post.
Pent.
Serm. 2.

thou must be thrust by *Angels*, (together with all the damned *Divels* and *Reprobates*) into the *bottomless Lake* of utter darkness, that perpetually burns with fire and *brimstone*. Whereunto, as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of *Core*, *Dathan* and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which *bottomless Lake*, after that thou art once plunged, thou shalt ever be falling down, and never meet a *bottom*: and in it thou shalt ever lament, and none shall pity thee: thou shalt always weep for pain of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think, that thy miseries are past remedy: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, thou hast incurred these sorrows of eternal pains: thou shalt weep to see, how that

that weeping it self can nothing prevail ; yea in weeping thou shalt weep more tears than there is water in the sea ; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious Eyes shall be afflicted with sights of ghastly spirits : thy curious Ears shall be affrighted with hideous noise of howling Divels, and the gnashing teeth of damned Reprobates : thy dainty Nose shall be cloyed with noysome stench of Sulphur : thy delicate Taste shall be pained with intollerable hunger : thy drunken Throat shall be parched with unquenchable thirst : thy Mind shall be tormented, to think how for the love of abortive pleasures, which perished ere they budded ; thou so foolishly lost Heavens joys and incurredst hellish pains, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but believe and repent : and how easily thou mightest

mightest have obtained mercy in those days ; how neer thou wast many times to have *repented*, and yet didst suffer the Devil and the World, to keep thee still in *impenitency*, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked, to consider, how for *Momentany riches*, thou hast lost the *eternal treasure*, and changed heavens felicity, for hels misery! where every part of the body without intermission of pain, shall be continually tormented alike.

In these *Hellish torments*, thou shalt be for ever deprived of the *Beatifical sight* of God, wherein consists the *sovereign good*, and life of the soul. Thou shalt never see light, nor the least *sight* of joy, but lie in a perpetual *Prison* of *utter darknes*? where shall be no order, but horror : no voice, but of blasphemers and howlers : no noyse, but of tortures and tortured : no society, but of the Devil and his angels, who being tormented themselves, shall have no other ease, but

but to wreak their fury in tormenting thee. Where shall be punishment, without pity: misery, without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the Worm dyeth not, & the fire is never quenched: where the wrath of God shall seize upon thy Soul and Body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, & never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are grass on the Earth, or sands on the Sea-shore; thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned Soul could but conceive a hope, that those her torments should have an end: this

Mark 9.

G would

would be some comfort to think, that at length an end will come. But as oft as the *mind* thinketh of this word *never*, it is as another Hell, in the midst of Hell.

This thought shall force the damned to cry, *Ex Dei*, as much as if they should say, *Ex Dei*, *Ex Dei*. O Lord, *not ever, not ever*, torment us thus. But their Consciences shall answer them as an *eccho*, *Dei, Dei ever, ever*. Hence shall arise this dolefull *Woe*, *woe* and *alas* for evermore.

This is that *second death*, the general perfect fulness of all *curfedness* and *misery*; which every damned Reprobate must suffer, so long as God and his Saints shall enjoy *blisse* and *felicity*, in Heaven for evermore.

Thus far of the *misery* of Man in his state of *corruption*, unless that he be renewed by *grace* in Christ.

Now follows the knowledge of *Mans self*, in respect of his state of Regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how happy a godly man is, in his state

of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, & become a new creature, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly after death.

1. His blessedness during this life, is but in part; and that consists in seven things.

1. Because he is conceived of the Spirit, in the womb of his Mother the Church: and is born, not of blood, nor of the will of the flesh, nor of the will of Man but of God, who in Christ, is his Father: So that the Image of God his Father, is renewed in him every day more & more.

2. He hath, for the merits of Christ's sufferings, all his sins, original and actual, with the guilt and punishment belonging to them, freely and fully forgiven unto him; and all the righteousness of Christ, as freely and fully imputed unto him: and so God is reconciled unto him; and approveth him as righteous in his sight and account.

3. He is freed from Satans bondage,

a John. 3.5.
b Gal. 4. 26.
c Job. 1. 13.
d Gal. 4. 6 7.
a Cor. 9. 8.
c Eph. 4. 2, 3, 13.
Col. 3. 10.
f Rom. 4. 8, 25.
Rom. 8. 1, 2.
i Pet. 2. 24.
g Rom. 4. 5, 19.
h 2 Cor. 5. 19.
i Rom. 8. 33, 34.
k Act. 16. 18.
Eph. 2. 2.

1 Job. 10. 7. *dage, and is made a brother of*
 Rom. 8. 16. *Christ, a fellow m heir of his hea-*
 m Rom. 8. 17. *venly Kingdom; and a spiritual*
 n Apos. 16. *n King & Priest, to offer up o spi-*
 o 1 Pet. 2. 5. *ritual sacrifices to God by Jesus Christ.*
 Mal 2. 17. *4. God spareth him, as a man spa-*
reth his own son, that serveth him.
And this sparing consists.

- In {
- 1 Not taking notice of every fault, but bearing with his infirmities, *Exod. 34. 6, 7. A loving father will not cast his child out of doors in his sickness.*
 - 2 Not making his punishment when he is chastened, as great as his deserts, *Ps. 103. 10.*
 - 3 Chastening him moderately, when he seeth that he will not by any other means be reclaimed, *2 Sam. 7. 14. 15. 1 Cor. 11. 13.*
 - 4 Graciously accepting his endeavour, notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his mind, before the worthiness of his work, *2 Cor. 8. 12.*
 - 5 Turning the curses which he

he deserved, to crosses, and fatherly corrections; yea all a things, all b calamities of this life, c death it self, d yea his very sins, unto his good.

5. God gives him his e holy Spirit,

1 Sanctifieth him by degrees throughout: f so that he doth more and more dye to sin, and live to righteousness.

2 Assures him of his g adoption and that he is by grace the Child of God.

3 Encourageth him to come with h boldness and confidence, into the presence of God.

4 Moveth him without fear, to say unto him, Abba Father.

5 Poureth into his heart the gifts of sanctified prayer.

6 Perswadeth him, that both he and his prayers are accepted and heard of God for Christ his Mediators sake.

a Rom 8.

28.

b Ps. 89.

31, 33.

Ps. 11. 97.

Heb. 11.

10.

a Cor. 12.

7.

c 1 Cor.

3. 22.

d 1 Cor. 13.

13.

Heb. 2.

14, 15.

d Luke

22. 31. 32.

Ps. 51. 12.

14.

Rom. 5.

10. 21.

e 1 Thes.

5. 23.

f Rom. 8.

9. 10.

g Rom.

8. 16.

h Hebr.

4. 15.

Eph. 3.

12.

Gal. 4.

16.

8. 15.

16.

Zach. 12.

12.

Rom. 8.

16, 17.

Which

Rom. 5. 1.
 & 14. 17.
 Rom. 8.
 3. & 14.
 17.

7 Fills him with

1. Peace of conscience.

2. Joy in the Holy Ghost : in comparison whereof, all *earthly* joy seems *vile* and *vain* unto him.

2 Ps. 8. 5.
 &c.

Heb. 2. 7.

b 1 Cor.

9.

Rom. 14.

14.

1 Tim. 4.

2. &c.

c 1 Cor.

9. 19. 21.

d 1 Cor.

2. 21. 23.

Heb. 2.

7.

e 1 Cor.

2. 23.

f Mat.

25. 34.

1 Pet. 4.

&c.

g Act. 1.

15.

Mar. 6.

22.

2 Cor.

12. 14.

Ps. 23.

Ps. 31.

9. 10.

6. He hath a *recovery* of his *soveraignty* over the *creatures*, which he lost by *Adams* fall : and from thence free *b* liberty of using all things which God hath not *c* restrained, so that he may use them with a good *d* conscience. For to all things in Heaven and Earth he hath a *sure* *e* title in this life ; and he shall have the plenary and peaceable *f* possession of them in the life to come. Hence it is, that all *Reprobates* are but usurpers of all that they possesse, and have no *g* place of their own, but *Hell*.

7. He hath the assurance of God's *Fatherly* care and protectiō, day and night over him ; which care consisteth in three things.

1 In providing all things necessary for his *soul* and *body*, concerning this life, and that which is to come : so that he shall be sure ever, either

either to have enough; or patience, to be content with that he hath.

2 In that God gives his Holy Angels, as Ministers, a charge to attend upon him alwayes, for his good: yea, in danger to pitch their tents about him for his safety, where ever he be. Yea, Gods protection shall defend him as a Cloud by day & as a Pillar of fire by night: and his providence shall hedge him from the power of the Devill.

Num. I.
14.
Ps. 34. 7.
Psal. 91.
11.
Isay. 4. 3.
Job. 1. 10.

3 In that the eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint; and in his good time, to deliver him out of all his troubles.

Ps. 34. 13.
Gen. 7. 1.
Ps. 33.
19.

Thus far of the blessed estate of the Godly, and Regenerated man in this life: Now of his blessed estate in death.

2. Meditations of the blessed estate of a Regenerate man in his death.

When God sends Death a his Messenger, for the re
G 4 generated

a Phil. 3.

10.

b Col.

3. 2.

c 1 Cor.

13. 31.

x Col 3. 3.

e Apo.

14

f 2 Cor.

5. 6.

g Job.

14. 1.

h Heb.

12. 22.

6.

i Ps. 41.

4.

k Gen.

49.

generated man, he meets him half the way to Heaven; for his ^a conversation, and ^b affection, is there before him. Death is neither strange, nor fearfull unto him. Not strange, because he ^c died daily: not fearfull, because whilest he lived, he was dead, and his life was ^d hid in Christ with God. To dye unto him therefore, is nothing else in effect, but to ^e rest from his labour in this world, to go ^f home to his ^g Fathers house, unto the ^h City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the general assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament. Whilest his body is sick, his mind is sound: for, God ⁱ maketh all his bed in his sickness, & strengtheneth him with faith & patience, upon his bed of sorrow. And when he begins to enter into the way of all the world; he giveth (like ^k Iacob, Moses and Iosua) to his Children and Friends, godly exhortations and counsels, to serve the true God, to worship him truly
all

all the daies of their life. His blessed Soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth; the sighs of his heart speak louder unto GOD: when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His Soul feareth not ^l but is bold to go out of the body, and to dwell with her Lord. ^m He sigheth out with Paul, *cupio dissolvi*; I desire to be dissolved, and to be with Christ; And with ⁿ David, as the Hart panteth after the water brooks; so panteth my soul after thee. O God: My soul thirsteth for God, yea, for the living God: when shall I come and appear before God? He prayeth with the Saints, How long, O Lord, which art holy and true? ^o come Lord Jesus, come quickly. And when the appointed time of his dissolution is come, knowing that he goeth to his ^q Father and Redeemer in the peace of a good Conscience, and the assured persuasion

12 Cor.
5.8.

m Phil.
4. 23.

n Ps. 42.
2.

o Apoc.
6.10.

p Apoc.
22.20.

q Job.
4.5.

r Luk. 22. 29.
 Ps. 17. 7.
 Isa. 57. 2.
 s Ps. 31. 5.
 t Act. 7. 59.
 u Mar. 18. 10.
 Act. 12. 15.
 v 17. 25.
 a Luc. 26. 22.
 b Mat. 8. 11.
 Luc. 13. 28.
 Act. 15. 10, 11.
 Ep. 1. 10.
 Heb. 11. 9, 10.
 16. 8 & 12.
 22. 23.
 Luk. 19. 9 & 9.
 31.
 c Ps. 91. 11.
 Heb. 1. 14.
 d A. 100.
 14. 13. &
 52. 12.
 e 1 Cor. 6. 15.
 f Mat. 26. 6.
 g 1 Cor. 6. 10.
 h Pet. 1. 9.

swasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon, his r Nunc dimittis; Lord, now lettest thou thy servant depart in peace, &c. and surrenders up his Soul, as it were, with his own hands, into the hand of his heavenly Father, saying with David: s Into thy hands O Father, I commend my Soul, for thou hast redeemed me, O Lord, thou God of truth. And saying with Stephen, t Lord Iesus receive my Spirit; He no sooner yields up his sacred Ghost, but immediately the u holy Angels who attended upon him from his birth, unto his death, a carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abrahams bosom, b which is the Kingdom of Heaven, whither only good Angels, and good works do accompany the Soul: the one to deliver their c charge, the other to receive their d reward.

The Body in convenient time, as the sanctified e Temple of the Holy Ghost, the f members of Christ, nourished by his Body. The g price of the blood of the Son of God, is by his fellow-brethren reverent-

ly

ly laid to sleep in his grave, as in the bed of *Christ*, in an assured hope to awake in the resurrection of the just, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect, not only the *Souls*, but the very *Bodies* of the faithfull also, are termed *blessed*.

Thus far of the *blessedness* of the Soul and Body of the Regenerated man in death. Now let us see the *blessedness* of his Soul and body after death.

3. *Meditations of the blessed estate of the Regenerated man after death.*

This state hath three degrees.
1. From the day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soon as ever the *Regenerated man* hath yielded up his Soul unto *Christ*, the holy *Angels* take her into their custody, and immediately carry her into *Heaven*: and there present her before *Christ*, where she is crowned with a crown of righteousness and glory; not which

h1 *1 Tb. 4.*
14.
Act 7.
6. & 8. 3.
i *Dan. 12.*
2.
Job. 5.
28. 29.
Luk. 14.
14.
1 *Thes. 4.*
16. 17.
Apos.
14. 15.

a *Luc.*
16. 22.
b *Nab.*
1. 14.
c 12. 24.
c 2 *Tim.*
4. 8.
d *1 Cor. 2.*
10
1 *Pet. 5.*

which she hath deserved by her good works ; but, which God hath promised of his free goodness to all those, who of love have in this life unfainedly served him, and sought his glory.

Oh, What a joy will it be to thy Soul ! which was wont to see but *misery and sinners*, now to behold the *face of the God of Glory* ? Yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Engle bone serve ! Well done, and welcome good & faithfull servāt, &c.* enter into thy *Masters joy*. And what joy will this be, to behold thousand thousands of *Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*: All the holy *Patrichs, Priests, Prophets, Apostles, Martyrs, Professors* : And all the Souls of thy *Friends, Parents, Husbands, Wives, Children*, and the rest of *God's Saints*, who departed before thee in the true Faith of *Christ* standing before Gods Throne in blisse and Glory ? If the *Queen of Sheba*, beholding the glory and attendance given to *Solomon*, as it were ravished therewith,

Col. 1. 5.
Eph. 1. 21.

with, brake out and said, *Happy* 1 Kin. 10.
are thy men, happy are these thy ser-
vants, Which stand ever before thee
and hear thy wisdom? How shall
 thy Soul be ravished to see her
 self by grace, admitted to stand
 with this glorious company to
 behold the blessed face of Christ:
 & to hear all the treasures of this
 divine wisdom? How shalt thou
 rejoyce to see so many thousand
 thousands welcoming thee into Luke 15.
 their heavenly society? For as
 they all rejoyced at thy conversion;
 so will they now be much more
 joyfull to behold thy Coronation;
 and to see thee receive thy crown,
 which was laid up for thee a-
 gainst thy coming. For there the 1 Tim. 4.
 crown of Martyrdom shall be put 8.
 on the head of a Martyr, who for
 Christs Gospels sake endured tor-
 ments: the crown of Virginity on the
 head of a Virgin, which subdued
 concupiscence: the crown of Piety
 and chastity on the head of them,
 who sincerely professed Christ,
 and kept their Wedlock bed un-
 defiled: the crown of good
 Works on the good Almes-giv-
 ers head, who liberally reliev'd
 the

Apos. 7.
9.

Apos. 7.
9.

the poor : the *Crown of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently express the rejoycing of this Heavenly company, to see thee thus crowned with glory, arrayed with the shining Robe of righteousness ; and to behold the *Palm of victory* put into thy hand ? Oh what gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of hell, and obtained with them thy eternal rest and happiness : for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea they have as many distinct joys, as they have co-partners of their joy. And in this joyful and blessed state, the Soul resteth with Christ in Heaven, till the Resurrection: when as the number of Hell fellow servants and Brethren be fulfilled, which the Lord termeth but a little season.

The

The second degree of mans blessedness after death, is from the Resurrection, to the pronouncing of the final Sentence: For at the last day.

1. The Elementary Heavens, Earth, and all things therein, shall be a dissolved and purified with fire.

2. At the sound of the last Trumpet, or voice of Christ, the Archangel, the very same bodies which the Elect had before (though turned to dust and earth) shall rise again. And in the same instant, every mans Soul shall re-enter into his own body by vertue of the Resurrection of Christ their head, and be made alive, and rise out of their grave, as if they did but awake out of their beds. And howsoever Tyrants have mangled their bodies in pieces, or consumed them to ashes: yet shall the Elect find it true at that day, that not an hair of their head is perished.

3. They shall come forth out of their graves, like so many Josephs out of Prison, or Daniels out of the Lyons Den: or Jonahs out of the Whales belly.

21 Pet. 3.
10. 12 13.
b 1 cor.
15. 25.
1 Thes.
4. 16.
10b. 5. 28
Eys. 27.
Rom. 8.
11.
Rom. 5.
17.
1 Cor.
16. 22.
Phil. 3.
10. 11.
1 Thes.
4. 14.
Mat. 19.
30.
Dan. 4.
12.
1 Thes. 4.
14.
Pareft.
potestas
Dei ad
institu-
endos
homines
Anatbe-
gor.

4. All

c 15. 65.
20.

* Tert.
de Re-
sur. c. 6.
Hier.
Ep. 27 &
61. Aug.
l. 21. de
Civ. Dei
c. 17. &
omnes
Theol. 4
Sent.
dist. 44.
d Ep. 4.
13. Ita
commu-
niter
credunt
Theol.
in 4 Sent
dist. 44.
Vide
Aug. de
Civ. Dei.
l. 1. 22.
c. 15 &
16.

4. All the bodies of the *Elect* being thus made *alive*, shall arise in that *perfection* of nature, whereunto they should have attained by their *natural temperament*, if no *impediment* had hindred: and in that *vigor of age*, that a perfect man is at, about 33 years old, each in their * *proper sex*: Whereunto *Divines* think the *Apostle* alludeth, when he saith d Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of *Christ*. Whatsoever *imperfection* was before in the body, (as *blindness*, *lameness*, *crookedness*) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* be blear-eyed, nor *Mephibosheth* be lame: for if *David* would not have the blind & lame to come into his house; much less will *Christ* have *blindness* & *lameness* to dwell in his heavenly Habitation. *Christ* made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him to seek his grace on earth: much more will he heal all their *imperfections*, whom he will admit to his glory

in heaven. Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first parents, not Infants, or Oldmen, but of a perfect age, or stature; the ἀναπλασις, or new creation from death, shall every way be more perfect, than the πλασις, or first frame of Man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified Body.

Ps. 193.
37.
Is. 35.5.

5. The bodies of the Elect being thus raised, shall have 4 excellent and supernatural qualities: For,

1 Cor. 15.
43.

1. They shall be raised in power, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue, without the use of meat, drink, sleep, and other former helps.

2. In incorruption, whereby they shall never be subject to any manner of

1 Cor. 15.
43.

H

imper-

Isa. 65.
10.
Aug.
Ench.
c. 90.
Mat. 13.
12.
Dan 1. 3
Luk. 9.
21.
Zach. 9.
16.
1 Ths. 4.
17.

Exod.
31. 27.
Mat. 17.
Aet. 6.
15.

1 Sam.
13. 5.
H. A.
6. 4.

imperfections, blemish, sickness, or death.

3. In glory, whereby their bodies shall shine as bright as the Sun in the firmament; and which being made transparent, their Souls shall shine thorow, far more glorious than their bodies: three glympses of which glory were seen: I, in Moses face: II, in the transfiguration of Christ: III, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall David lay aside his Shepherds weed, and put on the robe of the Kings son Iosias, not Jonathan. Then every true Mordecai (who mourned under the Sackcloth of his corrupt flesh) shall be arrayed with the Kings Royal apparel: and have the Crown royal set upon his head, that all the world may see; how it shall be done to him whom the
- the

the King of Kings delighteth
to honour. If now the ri-
sing of one Sun make
the morning so glorious:
how glorious shall that
Day be, when innume-
rable millions of millions of
bodies of Saints and An-
gels shall appear more
glorious than the bright-
ness of the Sun! the Body
of Christ in glory surpas-
sing all.

4. In Agility, whereby
our bodies shall be able
to ascend and to meet the
Lord at his glorious coming
in the ayre, as Eagles flying
unto their blessed carcass.
To this agility of the
Saints glorious bodies,
the Prophet alludes, say-
ing, they shall renew their
strength: they shall mount
up with wings as Eagles:
they shall run, and not be
weary, they shall walk and
not faint. And to this state
may that saying of Wis-
dome be referred: In the
time of their vision they shall

Ubi vo-
let sp-
ritus, ibi
erit &
corpus,
Aug.
Mat. 24.
28.
Isa. 40.
31.
Wis. 2.7.
1 Cor. 5.
46.
Spiritu-
alis pot-
resurre-
ctionem
erunt
corpora
non
quia
corpore
esse de-
sistant
sed qui
spiritu
vivifi-
cantur
subsi-
stunt

Aug. l.
13. de
Civ. Del
o. 13.

shine, and run to and fro
as sparks among the stub-
ble.

And in respect of these
four *qualities*, Paul calleth
the raised bodies of the
Elect, *Spiritual*: for they
shall be *spiritual* in *quali-
ties*, but the same still in
substance.

Ps. 8. 5.

Phil. 3.
2.

Heb. 1. 16.

He. 1. 14.

And howsoever *sin* and *corruption*
make a man in this state of
mortality, lower than *Angels*; and
surely when God shall thus
crown him with *glory* and *honour*, I
cannot see how man shall be any
thing *inferiour* to *Angels*. For
they are *Spirits*, so is *Man* also, in
respect of his *Soul*; yea more than
this: they shall have also a *spiritu-
al body* fashioned like unto the *glo-
rious body* of the Lord *Jesus*
Christ; in whom mans *nature* is
exalted by a personal *union*, into
the *glory* of the *Godhead*, and in-
dividual society of the blessed
Trinity: An honour which he ne-
ver vouchsafed *Angels*. And in
this respect man hath a preroga-
tive above them; Nay, they are
but *spirits* appointed to be Mini-
sters

iters unto the Elect: and as many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatness of Gods love to *Mankind*.

But as for the Elect, who at that second, and sudden coming of Christ, shall be found *quick and living*: The * fire that shall burn up the corruption of the world, and the works therein, shall in a *moment*, in the *twinkling of an eye*, overtake them as it b finds them, either *grinding* in the *Mill* of provision, or *walking* in the *fields* of pleasure, or *lying* in the *bed* of ease: and so (burning up their dross and corruption) of mortall make them *immortal* bodies: and this change shall be unto them instead of death.

Then shall the Soul with joyfulness get her body, saying, Oh well met again, my *dear sister*! How sweet is thy voice! how comly is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places

Ps. 91.
11.
Iud. v. 6
2 Pet.
2. 3.

1 Pet.
3. 10.
11. 12.
2 1 Cor.
15. 51.
b Luk.
17. 31.

The
Elect
Souls
Answer;
phe to
her body
at her
first
meeting
in the
resurre-
ction.
Cant.
2. 14.

of the grave ! Thou art indeed an habitation fit, not only for me to dwell in ; but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The *Winter* of our *afflictions* is now past : the storm of our misery is blown over, and gone. The Bodies of our Elect brethren appear more *glorious* than the *Lilly-flowers* on the earth : the time of singing *Hallelujah* is come : and the voice of the *trumpet* is heard in the Land. Thou hast been my *Yoke fellow* in the Lords Labours, and companion in persecutions and wrong, for *Christ* and his *Gospel* sake ; now shall we enter together into our *Masters joy*. As thou hast been with me the Cross, so shalt thou now weare with me the Crown. As thou hast with me *sowed* plentifully in *tears*, so shalt thou *reap* with me abundantly in *joy*, O *blessed* aye, *blessed* be that God : who (when yonder *reprobates* spent their whole time in *pride*, *fleshy lust*, *eating*, *drinking*, and *profane vanities*) gave us grace to joyn together, in *watching*, *fasting*, *praying*, *reading the Scriptures*,
keep.

keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *poor*; exercising (in all humility) the works of *Piety to God*; and walking *conscientiously* in the duties of our calling, towards *man*. Thou shalt anon hear no *mention* of thy *sins*, for they are *remitted* and *covered*: but every *good work*, which thou hast done for the *Lords sake*, shall be rehearsed and rewarded. Cheer up thy heart, for thy *Judge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards us, to tell us that the *day of our redemption* is come, and to convey us in the clouds, to meet our *Redeemer* in the *Ayre*. Loe, they are at hand. *Arise therefore, my Dove, my Love, my fair one, and come away*. And so like *Roes*, or young *Harts*, they run with *Angels* towards *Christ*, over the trembling *Mountaines* of *Bether*.

6. Both quick and dead, being thus revived and glorified shall forthwith (by the *Ministry* of Gods *Holy Angels*) be gathered

H 4

from

Ps. 23. 1.

Dan. 9.
21. & 6.Luk. 21.
28.Cant. 2. 1,
3. v. 17.

1 Thes.
4. 17.

1 Cor. 5.
1. 3.

1 Cor. 5.
2. 3.

Apos.
22. 12.
Rom. 6.
22.

1 Cor. 1.
6.

Job. 14. 1.

1 Thes.

4. 17.

Eccles.

3. 1, 2, &c.

Jer. 31.

12.

2 Chron.

20. 29.

2 Near

this Val-

ley was

Mount

Moriab,

where Abraham

sacrificed

Isaac

Gen. 12.

Jacob saw

Angels

ascending

on a ladder,

Gen. 28.

The Angel

put up

his sword :

and fire

from heaven

burnt the

sacrifice

in

from all the quarters and parts of the World, and caught up together in the Clouds, to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, to judge Reprobate and evill Angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, (who refused to hear the Gospel preached by their Ministry.) And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill Angels, and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his service, than others: so shall their glory and reward be greater than others in that Day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, over the Valley of Iehosaphat, by Mount Olivet, neer unto Ierusalem, East-

where Abraham sacrificed Isaac Gen. 12. Jacob saw Angels ascending on a ladder, Gen. 28. The Angel put up his sword: and fire from heaven burnt the sacrifice in Arauna's floor. 2 Sam. 24. Solomon builded the Temple. 2 Chron. 31. Christ preached the Gospel, suffered his passion and entered into his glory, Care. in Gen. 28. ward

ward from the Temple, as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words: *I will gather all Nations into the Valley of Jehosaphat, and plead with them there. Cause thy mighty ones to come down, O Lord: let the Heathen be awakened, and come up to the Valley of Jehosaphat; for there will I sit to judge all the Heathen round about. Jehosaphat signifieth the Lord will judge. And this Valley was so called from the great victory, which the Lord gave Jehosaphat and his People, over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victory was a type of the final victory, which Christ the Supreme Judge, shall give his Elect, over all their enemies in that place, at the last day, as all the Jews interpret it. See Zach 14. 4, 5. Psal 51. 1, 2. &c. All agreeing, that the place shall be thereabouts.*

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place, his glorious Throne should be erected in the Air, when he shall appear

*The Sea
beyond
Jordan
towards
Tyres,
cutteth
the mid-
dlest of
the
World.
And E-
zek. saith
of Jeru-
salem, In
medio
gentium
posui e-
am. That
from Si-
on, as
from a
Center,
the Law
should be
published
to all Na-
tions, and
there all
Nations
shall be
judged
according
to the
Law.
Rom. 2.
13.
Act. 1. 11.
Richar-
dus de
villa no-
va.
Ibom. in
1. Sent.
dist. 47

appear in Judgment, to manifest his Majesty and glory: For it is meet that Christ should in that place Judge the World with righteous judgment, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the Elect, from the four winds, from one end of Heaven to the other: It is most probable, that the place whither they shall be gathered to, shall be neer Jerusalem, and the Valley of Iehosaphat; which * Cosmographers describe to be in the midst of the superficies of the Earth. If the *termini à quibus*, be the four parts of the World; the *terminus ad quem*, must be about the Center.

4 Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet; which is over the Valley of Iehosaphat: so he shall in like manner come down from Heaven. This is the opinion of Aquinas, and all the Schoolmen, except Lombard and Alexander Hales.

dist. 47 48. Mat. 25. 31. Jude v. 24. Apoc. 20. 11. 22.

5. Lastly,

5. Lastly, when Christ is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the body of *Christ*, in glory and brightness surpassing them all: (The *Reprobates* being separate, and remaining beneath upon the *Earth*; for the right hand signifieth a *blessed*, the left hand a *curst* estate) *Christ* will first pronounce the sentence of *absolution* and *blisse* upon the *Elect*. First, because he will thereby increase the grief of the *reprobate*, that shall hear it. Secondly, to shew himself more prone to *Mercy*, than to *Judgement*. And thus from his *Throne*, of *Majesty* in the *Air*, he shall (in the sight and hearing of all the *World*) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the Kingdom, prepared for you from the beginning of the World: for, &c.*

Come ye) Here is our blessed union with *Christ*; and by *him*, with the whole *Trinity*.

Blessed) Here is our *absolution* from all sins, and our *plenary* endow-

Mat. 19.
28.
Hilar.
1. Cant.
21.
Ansel. in.
Mat.
c. 25.
Ps. 145.
9.
Isai. 8.
22.
Ad poe-
nat tar-
dus Deus
est ad
praemi-
a velox.
Mat. 25.
24.

endowment with all grace and happiness.

Of my Father) Here is the *Author* from whom, by *Christ*, proceeds our *felicity*.

Inherit) Here is our *Adoption*.

The Kingdome) Behold our *Birthright* and possession.

Prepared) See Gods Fatherly care for his chosen.

From the Foundation of the World) Oh the free, eternal, unchangeable Election of God !

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had done either good or evil ?

Rom. 9.
11.

For I was hungry, &c. O the Goodness of *Christ*, who takes notice of all the good works of his children, to reward them ! How great is his love to poor Christians, who takes every work of mercy done to them for his sake as if it had been done to himself ! come ye to mee, in whom ye have believed, before yee saw me : and whom ye have loved and sought for, with so much devotion, and through so many tribulations,

Mat. 25.
40.
1 Pet.
1. 8.

Come

Come now, from labour to rest :
 from disgrace to glory : from the
 jaws of death, to the joys of eter-
 nal Life. For my sake ye have
 been railed upon, reviled and cur-
 sed. But now it shall appear to all
 those cursed *Esaus* that you are
 the true *Jacobs*, that shall receive
 your Heavenly Fathers blessing; and
 blessed shall you be. Your fathers,
 mothers, and nearest kindred for-
 sook, and cast you off, for my
 Truths sake, which you maintain-
 ed : but now my Father will be
 unto you a Father, and you shall
 be his Sons and Daughters for e-
 ver. You were cast out of your
 lands and livings, and forsook all for
 my sake and the Gospel : But that
 it may appear that you have no
 lost your gain, but gained by your
 loss : instead of an Earthly inheri-
 tance and possessions, you shall
 possess with me the inheritance
 of my heavenly Kingdom, where
 you shall be for love, Sons ; for
 birthright, Heirs ; for dignity
 Kings ; for holiness, Priests ; and
 you may be bold to enter into
 the possession thereof now, be-
 cause my Father prepared, and
 kept

Mat. 6.
11.

Psal. 17.
10.
Mat. 19.
29.

Iob. 10.
17.
2 Cor. 6.
10.

kept it for you, ever since the first foundation of the world was laid.

2 Tim.

4.8.

1 Pet. 4.

Apo. 4.

5.

Apos. 4.

10.

Immediately after his Sentence of *absolution* and *benediction*, every one receiveth his *Crown*, which *Christ the righteous Iudge*, puts upon their heads as the reward which he hath promised of his grace and mercy, unto the *Faith* and *good works* of all them that loved *that his appearing*. Then every one taking his crown from his *Head*, shall lay it down (as it were) at the feet of *Christ*; And prostrating themselves, shall with one heart and voyce, in an *Heavenly* sort and consort say, *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdome for evermore. Amen.*

1 Cor. 6.

1.2 3.66.

Mat. 19.

18.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and *evill angels*, by

approving, and giving testimony to the righteous sentence and judgement of Christ, the Supreme Judge.

After the pronouncing of the Reprobrates sentence and condemnation, Christ will perform two solemn actions.

1. The presenting of all the Elect unto his Father. Behold, O righteous Father, these are they whom thou gavest me, I have kept them and none of them is lost. I gave them thy Word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World: and now, Father, I will that these, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: and that I may be in them, and thou in me that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

1 Jo. 17.
13. 14.
23, 24.

2. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

2 Cor.
13. 14.

Supream

Supreme head of the Church, he suppressed his Enemies, and ruled his faithful people by his Spirit Word, and Sacraments. So that his Kingdome of Grace over his Church in this World ceasing; he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdome of glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God he shall from thenceforth, in all fulness, without all external means rule all in all.

Pf. 47.
5, 6.

From this Tribunal seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints he shall go up triumphantly in order and array, unto the heaven of heavens, with such a heavenly noise and Musick; that now may that song of David be truly verified, God is gone up with a triumph, the Lord with the sound of the Trumpet. Sing praises to God, sing praises unto our King; sing praises; for God is the King of all the earth, he is greatly to be exalted.

And

And that Marriage !ong of Iohn ;
*Let us be glad and rejoyce, and give
 honour to him : for the Marriage of
 the Lamb is come, and his wife hath
 made her self ready : Allelujah.
 for the Lord God omnipotent reig-
 neth.*

The third and last degree of the
 blessed state of a regenerated Man
 after death, begins after the pro-
 nouncing of the sentence, and la-
 steth eternally without all end.

*Meditations of the blessed estate of a
 Regenerated Man, in Heaven,
 after he hath received his sentence
 of Absolution, before the Tribu-
 nal seat of Christ, at the last Day
 of Iudgement.*

Here my Meditation dazeleth,
 and my Pen fallerh out of
 my hand : the one being not ab'e
 to conceive, nor the other to describe
 that most excellent blifs, and e-
 ternal weight of glory (whereof
 all the afflictions of this present life
 are not worthy) which all the E-
 lect shall with the blessed Trinity
 enjoy from that time that they
 shall be received with Christ as
 joynt heires, into that everlasting
 Kingdome of joy.

I

Not

2 Cor. 4.
 17.
 Rom 8.
 :8.

Rom 8.
 17.

Notwithstanding, we may take a scantling thereof thus :

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the *E-*lect there.
4. Of the *Effects* of those *Prerogatives*.

1. Of the *Place*.

a 1 King.
8.
b 2 Cor,
12 24.
Ps. 19. 5.
Mat. 25.
11.

THE place is the ^a *Heaven* of *Heavens*, or the ^b *third heaven* called *Paradise* ; whither Christ (in his *Humane nature*) ascended *far above all visible Heavens*. The *Bridegrooms chamber*, which by the *firmament*, and by an *azured curtain* spangled with *glittering stars*, and *glorious planets*, is hid, that we cannot behold it with these *corruptible eyes of flesh*. The *Holy Ghost* (framing himself to our *weakness*) describes the *glory* of that place, which no man can estimate, by such things as are most precious in estimation of man : And therefore liketh it to a *great and ho'y City*, named

named the Heavenly Ierusalem: Where only God, and his People; who are saved and written in the Lambs Book) do inhabit: all built of pure Gold, like unto clear Glass or Chrystal: the Walls of Iasper-stone: the foundations of the Walls with twelve manner of precious Stones, having twelve Gates, each built of one Pearl: three Gates towards each of the four corners of the World; and at each Gate an Angel, (as so many Portiers) that no unclean thing should enter into it: It is foursquare therefore perfect: the length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Through the midst of her streets, ever runneth a pure River of the water of life, as clear as Chrystal, therefore wholesome: And of either side of the River, is the Tree of life ever growing: which bears twelve manner of fruits, and gives fruit every month therefore fruitfull. And the leaves of the Tree is health to the Nations; therefore healthy. There is therefore no place so glorious by creation, so beautiful with delectation, so rich in possession, so comfortable for habitation. For there the King, is

Apoe.
22.2.&c.
Verse 24.
& 27.
Verse 18.
Verse 11.
Verse 19.
10.
Verse 21.
Verse 11.
Verse 12.

Verse 17.

Verse 16.

Apoe.
11 1.2.

Christ : the law, is love : the honour, verity : the peace, felicity : the life, eternity. There is light without darness ; mirth, without sadness ; health, without sickness ; wealth, without want ; credit, without disgrace ; beauty, without blemish ; ease, without labour ; riches, without rust ; blessedness, without misery ; and consolation that never knoweth end : How truly may we cry out (with David) of this City? *Glorious things are spoken of thee, O thou City of God: And yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof; as witnesseth Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of moulding clay, which are but the Tents of ungodliness, and habitations of sinners ! But let us look rather, and long for this heavenly City, whose builder and maker is God: which he (who is not ashamed to be called our God) hath prepared for us.*

Pf. 87. 3.

2 Cor.

12. 4.

2 Cor. 2.

5.

Heb. 11.

10.

Heb. 11.

6.

2. Of

2. Of the Object.

THe blissefull and glorious Object of all intellectual and reasonable creatures in Heaven, is the Godhead, in Trinity of persons; without which there is neither joy nor felicity; but the very fullness of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

1. By a *Beatifical vision of God.*

2. By possessing an immediate communion with his divine nature.

The *beatifical vision of God*, is that only, that can content the infinite mind of man. *b* For every thing tendeth to his center. **G O D** is the center of the Soul: therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses* could not satisfie his mind, unless he might see the face of God. Therefore the whole Church prayeth so earnestly; **G O D** be mercifull unto us, and blesse us, and cause thy face to shine upon us. When *Paul* once had seen this blessed sight; he (ever after) counted

a Visio
Dei bea-
tifica lo-
ta est
sum-
mum
bonum
nostrum.
Aug. l. de
Trin. 6.
b Fecisti
nos Do-
mine ad
te: in-
quietum
igitur
est cor
nostrum,
donec
requies-
cat in te.
Aug.
Conf. l. 6:
3. 8c.

Exod.
33. 13.
Pf. 27. 8.
and 80. 1.
Phil. 3.
8. 11.

Phil. 3.
8. 11.

Phil. 1.
13.

John. 17.
24.

Exod.
14. 29.
Exod.
33. 13.

1 Cor.
13. 12.

1 Cor. 3.
18.

Job. 12.

counted all the riches, and glory in the World (in respect of it) to be but *dung*, and all his life after was but a *sighing out* (*cupio dissolvi*) I desire to be dissolved, and to be with Christ. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be (where?) even where I am: to what end? that they may behold my glory, &c.* If Moses face did so shine, when he had been with God but forty dayes, & seen but his *back part*: how shall we shine, when we shall see him *face to face* for ever? and know him as we are known and as he is? Then shall the soul no longer be termed *Marah*, bitterness but *Naomi*, beautifulnes, for the Lord shall turn her *short bitterness*, to eternal beauty and blessedness. *Ruth. 1. 20.*

The second means to enjoy this object is, by having an *immunity*, and an *eternal communion* with God in Heaven. This we have, first by being (as members of Christ) united to his *Manhood*; and by the *Manhood* personally united

united to the Word, we are united to him, as he is God : and by his Godhead to the whole Trinity Reprobates at the last day shall see God (as a just *Judge*) to punish them : but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum?* What have we to do with thee, O Son of the most high God? But (by vertue of this communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) Spread O Christ, the wing of the garment of thy mercy, over thine handmaid ; for thou art my kinsman. This communion G O D promised Abraham, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This communion Saint Paul expresseth in one word, saying, that God shall be all in all unto us. Indeed, God is now all in all unto us ; but by means, and in a small measure. But in Heaven, God himself immediately (in fullness of measure, without all means)

Marks
9.7.

Ruth 3.
9.

Gen. 15.
4.
John 17.
26, 27.

1 Cor. 15.
18.

Anima
animae
erit De-
us, Bern.
Non po-
test lam-
mus re-
rum
conditor
in se
non ha-
bere,
quaere-
bus a se
conditis
dedit :
quemad-
modum
sol a-
stris.
Hugo l.
4. de ani-
ma c. 15.
Apo-
c. 21. 33.

means) will be unto us , all the good things, that our souls and bodies can wish or desire. He himself will be salvation and joy to our souls : life and health to our bodies : beauty to our eyes : musick to our ears : honey to our mouths : perfume to our nostrils : meat to our bellies : light to our understanding : contentment to our wills ; and delight to our hearts ; and what can be lacking, where God himself will be the souls of our souls ? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, hearbs, and all creatures, are nothing but spark'es of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use : nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sun, nor of the Moon, to shine in that City ; for the glory of God doth light it. No more will there be any need, or use of any creature,

creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is *excellent* in any creatures, let us say to our selves: How much more excellent is he who gave them this *excellency*? When we behold the *wisdom* of men, who over-rule creatures stronger than themselves; *out-run* the Sun and Moon in discourse, prescribing many years before, in what course they shall be eclipsed: let us say to our selves, How *admirable* is the *wisdom* of God, who made men so Wise? When we consider the *strength* of Whales and Elephants, the tempests of Winds, and terror of Thunder; let us say to our selves, How *strong*. how *mighty*, how *terrible* is that God, that makes these mighty and fearfull creatures? When we tast things that are delicately *sweet*; let us say to our selves, O how *sweet* is that God, from whom all these creatures have received this *sweetness*! When we behold the *admirable colours* which are in Flowers and Birds, and the lovely beauty of

*Sentia
de benefi-
ciis l.
2. c. 19.*

of Women : let us say, How fair is that God, that made these so fair?

Jude 15.

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochim*, or valley of tears; What are those pleasures which he hath prepared for us, when we shall enter into the Palace of our *Masters* joy? How shall our Souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly *Saints*. So amiable is the sight of our gracious *Saviour*.

3. Of the Prerogatives which the *Elect* shall enjoy in Heaven.

By reason of this communion with God the *Elect* in Heaven shall have four superexcellent prerogatives.

Mat. 25.

1 Pet.

1.4.

Eph. 2.6.

Neb. 12.

Act. 22.

26.

1. They shall have the *Kingdom* of Heaven for their inheritance: and they shall be free Denizens of the heavenly *Jerusalem*. St. Paul (by being a free Citizen of Rome) escaped whipping: but they who are once free *Citizens* of the heavenly *Jerusalem*, shall ever be freed from the whip of eternal torments. For this freedom was bought

bought for us, not with a great sum of money, but with the precious blood of the Son of God.

2. They shall be all *Kings*, and *Priests* (*Spiritual Kings*,) to reign with *Christ*, and to triumph over *Satan*, the *World*, & *Reprobates*: and *Spiritual Priests*, to offer unto *God* the *spiritual sacrifice of praise & thanksgiving* for evermore. And therefore they are said to wear both *Crowns* and *Robes*. Oh what a comfort is this to *poor Parents*, that have many *Children*! If they breed them up in the fear of *God*, to be true *Christians*: then are they *Parents* to so many *Kings* and *Priests*.

3. Their *Bodies* shall shine as the brightness of the *Sun* in the *Firmament*; like the glorious *Body* of *Christ*, which shined brighter than the *Sun* at noon, when it appeared to *Paul*. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our *Lord* in the holy *Mount*. Therefore (saith the *Apostle*) it shall rise a glorious body: yea a *spiritual body*, not in *substance*, but in *quality*:
pre-

Act. 12.
23.
1 Pet. 1.
19.
Apos. 5.
20.
1 Pet. 2.
9.
Rom. 11.
10.
1 Pet. 2.
5.
Heb. 13.
2.

Mar. 13.
43.
Phil. 3.
21.

Acts
11. 6.
Luke 9.
12.
Mark 9.
3.

1 Cor. 15.
43. 44.

1 Thes. 4.
1.

preserved by *spiritual* means, and having (as an *Angel*) agility to ascend or descend. Oh what an honour is it, that our bodies, (falling *more vile* than a *carrien*) should thus arise in *glory*, like unto the body of the *Son of God*.

4. Lastly, they (together with all the holy *Angels*) there keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the *Aye blessed Trinity*; for the *creating, redeeming, and sanctifying* of the *Church*; and for his power wisdom, justice, mercy, and goodness, in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musick* meditate, how happy thou shalt be when (with the *Quire* of heavenly *Angels* and *Saints*) thou shalt sing a part in that *spiritual Allelujah*, on that *eternal blessed Sabbath*; where there shall be such *variety* of pleasures, and *safety* of joyes; as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the effects of these
Prerogatives.

From these Prerogatives there will arise to the Elect in heaven five notable effects.

They shall know GOD, with a perfect knowledge, so farre as creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all creatures that by the Word were created: so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The excellentest creatures in this life, are but as a dark vail, drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God face to face, and know him as we are known.

We shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost; and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends (who dyed in the faith of Christ) but also all the faithful that ever were or shall be. For,

1. Christ

1 Cor. 1.
10.
Aug.
solilo.
Nihil
notum
in terra
nihil ig-
notum
in coelo.

1 Cor. 13.
11.

2 Cor.
3. 6.
Res vere
sunt in
mundo
invisi-
bili, in
mundo
visibili
umbra-
rerum.
Herm.

Luke 13.
28.

1. Christ tells the *Jews*, that they shall see *Abraham*, *Isaac*, and *Jacob*; and all the *Prophets* in the *Kingdom of God*; therefore we shall know them.

Gen. 2.
23.

2. *Adam* in his *Innocency* knew *Eve* to be *bone of his bone*, and *flesh of his flesh*, as soon as he awaked; much more then shall we know our kindred, when we shall awake *perfected* and *glorified* in the *Resurrection*.

Mat. 17.
53.

3. The *Apostles* knew *Christ* after his *Resurrection*, and the *Saints* which arose with him, and appeared in the *holy City*.

Mat. 17.
4.

4. *Peter*, *James*, and *John* knew *Moses* and *Elias* in the *transfiguration*: how much more shall we know one another, when we shall be all *glorified*?

Luke 16.
23.

5. *Dives* knew *Lazarus* in *Abraham's bosom*: much more shall the *Elect* know one another in *Heaven*.

Mat. 19
28.

6. *Christ* saith, that the *twelve Apostles*, shall sit upon *twelve Thrones*, (to Judge at that day)

1 Cor. 6.
23.

the *twelve Tribes*; therefore they shall be known, and consequently the rest of the *Saints*.

7. *Paul*

7. Paul saith that at that day we shall know as we are known of God. And *Augustine* (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her Husband with external eyes; so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives, look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithfull in the Old Testament, are said to be gathered to their Fathers: therefore the knowledge of our friends remains.

9. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the just judgement of God; when he shall reward every man according to his works: and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made.

1 Cor.
13. 12.
Aug. Ad
Italicam
viduam
Epist. 9.

Gen. 25.
35.
2 King.
12.

1 Cor.
13. 8.

Rom. 2.
5.
Apo. 21.
12.
Eccles.
12. 14.
Rom. 2.
16.
Mat. 12.
36.

1 Cor.
9.10.

1 Cor.
15.24,28.

1 Cor. 13.
11.

Lumen
est um-
bra Dei
& deus
est lu-
men lu-
minis,
Plato.
Polit. 6.

made manifest; Therefore (saith the Apostle) Every man shall appear to account for the works that he hath done in his body, &c. See Wisdome, chap. 5. v. 1. though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomie shall cease; yea, Christ shall then cease to rule, as he is Mediator, and rule all in all as he is God equal with the Father, and the holy Ghost.

The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this World, is nothing but the very shadow of God. But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can

can possibly conceive and comprehend of the Creator, and his works, But whilest we are in this life, we may say with *Iob.* *How little portion heare we of him?* And assure your selves with *Syracides*, that, *There are hid yet greater things than these be, and that we have seen but a few of Gods works.*

Iob. 16.
14.

Ecc. 42.
32.

2. They shall love God with as perfect and absolute love, as possibly a creature can doe. The manner of loving GOD, is to love him for himself: the measure, is to love him without measure. For in this life (*knowing God but in part*) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

1 Co. 13.
12.

3. They shall be filled with all manner of divine pleasures, *At thy right hand* (*saith David*) *there are pleasures for evermore.* *Yea, they shall drink* (*saith he*) *out of the River of pleasures:* For as soon as the soul is admitted into the actual

Psf. 16.
11.
Psf. 36. 8.

K

fruition

fruition of the beatifical essence of God, she hath all the goodnes, beauty, glory, and perfection of all creatures (in all the world) united together; and at once presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is more admirable: if any delight in *faireness*, the fairest beauty is *dusty shadow* to that: he that delights in pleasures, shall there find infinite *varieties*, without either interruption of *grief*, or distraction of *pain*, he that loveth *Honour*, shall there enjoy it, without the disgrace of *cankered envy*: he that loveth *treasure*, shall there possess it, and never be beguiled of it. There they shall have *knowledge* void of all *ignorance*: *health*, that no *sickness* shall impair: and *life*, that no death can *determine*. In a word, look how far this *wide world* surpasseth for *light pleasures*, & *comfort*, the dark and narrow *womb* wherein thou wast conceived a *child*, so much doth the *World* to come exceed in *joys*, *solace*, and *consolation*, this *present world*. How happy then shall we be, when
this

this life is changed, and we thither translated?

4. They shall be replenished with an *unspeakable* joy. In thy presence (saith David) is the fulness of joy. And this joy shall arise, chiefly from the vision of God: and partly from the sight of the holy Angels, and blessed souls of just and perfect men who are in bliss and glory with him.

But especially from the blissful sight of *Iesus the Mediatour* of the New Testament, our *Emmanuel*, God made man. His sight will be the chief cause of our bliss and joy. If the *Israelites in Ierusalem*, so shouted for joy, that the earth rang again, to see *Solomon crowned*; how shall the *Elect* rejoyce in Heaven, to see *Christ* (the true *Solomon*) adorned with *Glory*? If *Iohn Baptist* at his presence did leap in his mothers womb for joy, how shall we exult for joy, when he will be, not onely with us, but in us in Heaven? If the *wise man* rejoyced so greatly to find him, a *Babe lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his celestial

Pf. 16.
11.

Hob. 12.
24.

1 Ki. 1.
40.

Luk. 1.
44.
106. 17.
27.

Mat. 2.
10.
Luk. 2.
18.

Luk. 2.
16.

facilius
dicere
possumus

quid ibi
non sit,
quam
quid ibi
sit. Aug.
de symb.
l. 3.

1 Cor. 2.

9.

Mat. 25.

21.

Iob. 16.

21.

Nesb. 1. 3.

Throne? If Simeon was so glad to see him an infant in the Temple, presented by the hands of the Priest; how great shall our joy be, to see him a King ruling all things at the right hand of his Father? If Joseph and Mary were so joyful to find him in the midst of the Doctors, in the temple; how glad shall our souls be, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) the eye hath not seen, the ear hath not heard, nor the heart of man can conceive: which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for evermore. Therefore it is termed everlasting life, and Christ saith, that our joy shall no man take from us. All other joys (be they never so great) have an end. Assuerus Feast lasted an hundred and eighty days; but he, and it and all his joys are gone. For mortall man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights & joys

joys but (for a time) were much; but to enjoy them for ever, without intermission of end, who can hear it, and not *admire* it, who can *muse* of it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but *stols* and dung, in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith and good life) they laboured to ascertain themselves of this eternal life: and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Phil.
3. 8.

Act. 1.
45.

Christ calleth all *Christians Merchants*, *Luke 19.* and eternal life, a precious *pearl*, which a wise merchant will purchase, though it cost him all that he hath, *Mat. 13.*

Alexander hearing the report of the great riches of the Eastern country, divided forthwith among his *Caprains* and *Souldiers*, all his Kingdom of *Macedonia*, *Hephastion* asking him what

Plut.
Apup.
Reg.

he meant in so doing? *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Phillip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

Abraham and *Sarah* left their own country and possessions, to look for a City, whose builder and maker is God; and therefore bought no land, but only a place of burial. *David* preferreth d one day in this place before a thousand elsewhere, yea, to be a Door-keeper in the house of GOD, rather than to dwell in the richest tabernacles of wickedness. *Elias* earnestly e besought the Lord to receive his soul into his Kingdome, and went willingly, (though in f a fiery chariot) thither. *Paul* (having once seen Heaven) continually g desired to be dissolved, that he might be with Christ. *Peter* (having eipied but a glympse of that eternal glory in the

c *Heb.* 11.
10, 15, 16.

d *Pf.* 48.
10.

e *R.* 19.
14.

f *1 R.* 2.
15.

g *Phil.*
1. 13.

the Mount) wished that he might dwell there all the days of his life; saying *h Master, it is good for us to be here.* How much better doth Peter now think it to be in Heaven it self? *Christ* (a little before his death) prayeth his Father *i to receive him into that excellent glory.* And the Apostle witnesseth, that *k for the joy which was set before him*) he endured the Cross, and despised the shame. If a man did but once see those joys (if it were possible) he would endure an hundred deaths to enjoy that happiness but one day.

Saint *Augustine* saith, that he would be content to endure the torments of Hell, to gain this joy, rather than to lose it. *Ignatius* (*Pauls Scholler*) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith: *Fire, Gallowses, Beasts, Breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus, and his kingdom.* The like constancy shewed *Polycarpe* who

K 4

could

h Mat. 4.
17.i Job. 17.
5.k H. b.
12. 2.Serm. 31
de Sanctis.H. l. r.
in Catalog.
Trin. l. 5.
cont.
Valent.Euseb.
l. 4. c. 26.

Na. 1.
de vita
Basil.
Ruth. 1.
26.

could not by any terrours of any kind of death, be moved to deny *Christ* in the least measure. With the like resolution answered *Basil* his persecutors, when they would terrifie him with death; *I will never (saith he) fear death, which can do no more than restore me to him that made me.* If *Ruth* left her own Countrey, and followed *Naomi* her mother in law, to go and dwell with her in the land of Canaan which was but a type of Heaven (only upon the same which she heard of the God of Israel) (though she had no promise of any portion therein) how shouldest thou follow thy *Holy Mother* the Church, to go unto *Christ* into the heavenly Canaan, wherein God hath given thee an *eternal inheritance*, assured by an holy Covenant, made in the word of God; signed with the blood of his Son: and sealed with his Spirit and Sacraments? This shall be thine *eternal happiness* in the Kingdom of heaven, where thy life shall be a Communion with the blessed Trinity; thy joy the presence of the Lamb; thy exercise,

singing;

singing; thy ditty, *Allelujah*; thy *Consorts*, *Saints* and *Angels*; where *youth* flourisheth, that never waxeth old; *Beauty* lasteth, that never faileth: *love* aboundeth, that never cooleth: *health* continueth, that never slacketh; and *life* remaineth, that never endeth.

Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.

THou seest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men unto *Lyons*, *Bears*, *Bulls*, *Horses*, *Doggs*, and such like savage creatures in their lives: it is certain, that the condition of an *unregenerated man*, is in his death more vile than a *Dog*, or the filthiest creature in the world. For the *Beast* (being but made for mans use) when he dyeth, endeth all his miseries with his death. But man (endued with a reasonable, and an *Immortal Soul*, made after *Gods Image*, to serve God) when he ends the miseries

series of this life, must *account* for all his misdeeds ; and begin to endure those miseries that *never* shall know end. No creature but man, is lyable to yield (at his death) an *account* for his life. The brute creatures not having reason shall not be required to make any *account* for their deeds : and good *Angels*, though they have *reason*, yet shall they yield no *account*, because they have no sin. And as for evil *Angels*, they are without all hope, already condemned : so that they need not make any further accounts. *Man* only in his *death* must be Gods *Accountant* for his *life*.

On the other side, thou seest (*O man*) how happy and blessed thy estate is, being truly reconciled unto God in *Christ*, in that (through the restoration of Gods *Image*, and thy restitution into thy *Sovereignty* over other creatures) thou art in this life *little inferiour* to the *Angels* ; and shalt be in the life to come, equall to the *Angels* : Yea, (in respect of thy *Nature*, exalted, by a *personal union*, to the *Son of God*, and by him,

to the glory of the Trinity) *superiour* of the Angels : a *Fellow Brother* with Angels, in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Iesus* I intreat thee ; nay, I conjure thee, as thou tendrest thine own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest ; and doe hinder thee from the favour of God, and the hope of eternal Life and happiness.

Meditations on the hinderances, which keep back a sinner from the Practice of Piety.

THose hinderances are chiefly seven.

I, *An ignorant mistake of the true meaning of certain places of the*

the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these:

1. *Ezech, 33. ver, 14. 16, At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth: That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive: but the Text saith not, that a sinner may repent whensoever he will; but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected: and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. *Mat. 11. 26. Come unto me, all you that labour and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith) Having known

Nik.
12. 17.
Luk. 13.
24. 27.

2 *Pet. 2.*
20. 22.

known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Iesus Christ. To come unto Christ, is to repent and believe. And this no man can do, except his heavenly Father draweth him by his grace.

Isa. 1.
18
Iob. 6.
35.
Iob. 6.
44.

3. Rom 8. 1 There is no condemnation to them which are in Christ Iesus. True : but they are such, who walk not after the flesh, (as thou doest) but after the Spirit, which thou didst never yet resolve to doe.

4. 1 Tim. 1. 15, Christ Iesus came into the World to save sinners, &c. True, But such sinners, who like Paul are converted from their wicked life : not like thee, who still continuest in thy lewdness, For that grace of God which bringeth salvation unto amen, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

Th. 2.
11, 12.

5. Prov. 24. 26. A just man falleth seven times in a day, and riseth, &c. (In a day) is not in the Text ? Which means not falling into sin, but falling into trouble

Pf. 34.
14.

trouble, which his malicious *enemy* plots against the just : and from which God delivers him. And though it meant falling in and rising out of sin: What is this to thee : whose falls all men may see every day : but neither God, nor man, can at any time see thy rising again by repentance?

6. *Isa. 64. 6. All our righteousness are as filthy rags.* Hence the carnal Christian gathers, That seeing the *best works* of the *best Saints* are no better : then his are good enough ; and therefore he needs not much grief, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous works of the *Regenerate* : as fervent prayers in the name of God : charitable *almes* from the bowels of mercy: suffering in the Gospels defence the the spoil of goods, and spilling of blood and such works, which *Paul* calls the *fruits of the spirit* : But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to Idolatry, acknowledgeth, that whilest they were

were by their filthy sins separated from God, as *Lepers*, are by their infected sores, & polluted cloaths from men; their *chiefest righteousness* could not but be abominable in his sight. And though our best works (compared with Christs righteousness) are no better than *unclean rags*; yet in Gods acceptation for Christs sake, they are called *a white rayment*, yea, *b pure fine linen & shining*, far unlike thy *c Leopards spots*, and *d filthy garments*.

7. *Iam. 3. 2. In many things we sin all.* True, but Gods children sin not in all things, as thou dost; without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sin remain in the dearest children of God; that they had need daily to cry, *Our Father which art in heaven, forgive us our trespasses*; Yet in the *New Testament*, *a* none are properly called *Sinners*, but the *unregenerate*; but the *Regenerate*, in respect of their zealous endeavour, to serve God in unfained holiness, are every where called *Saints*. In so much that Saint *Iohn* saith, that *whosoever is born of God*.

a Apo.
3. 8.
b Apos.
19. 8.
c 1er.
13. 23.
d Zep.
3. 4.

a Gal.
1. 5.
Rom. 5. 8
Ioh. 9.
31.

i Ioh. 3.
9.
i Ioh. 5.
18.

2 Tim.
2. 19.

1 Job. 5.
16.

Id.

Mat. 9.
22, 23.

God sinneth not ; that is, liveth not in wilfull filthiness ; suffering sin to raign in him, as thou dost Deceive not thy self with the name of a *Christian* : whosoever liveth in any *customary* gross sin, he liveth not in the state of *Grace*. Let therefore (saith Paul) every one that nameth the name of *Christ*, depart from iniquity. The *Regenerate* sin, but upon frailty; they repent, and God doth pardon ; therefore they sin not to death. The *Reprobate* sin maliciously, sinfully, and delight therein : so that by their good will, sin shall leave them, before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortal, (saith S. Iohn,) or rather immortal, as S. Paul, *Rom.* 2. 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

8. *Luk* 23. 43. The thief converted at the last gaspe, was received to *Paradise*. What then? If I may have time but to say, when I am dying, Lord, have mercy upon me: I shall likewise be saved. But what if thou shalt not? And yet many

in

in that day shall say, Lord, Lord, and the Lord will not know them. The thief was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy last end on earth, thou be not driven to repent too late without end in hell.

9. i John 1. The blood of Iesus Christ cleanseth us from all sin. And 1 Ioh. 2. 1. If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But hear what S. John saith in the same place, My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. Where sin aboundeth, Grace did abound much more. Oh weert! But hear what Paul addeth: What shall wee say then? shall we continue in sin, that grace may abound? God forbid, How shall we that are dead to sin, live any longer therein? Rom. 6. 1. 2. This place teacheth us not to presume: but that we should

L

not

not despair. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are :

I. From the Doctrine of *Iustification* by faith only, a carnal Christian gathereth : That good works are not necessary. He commends others, that do good works : but he perswades himself, that he shall be saved by his *Faith*, without doing any such matter. But he should know, that though good works are not necessary to *Iustification* : yet they are necessary to *salvation* : for we are Gods workmanship, created in Christ Iesus unto good works which God hath predestinated that we should walk in them. Whosoever therefore (in years of discretion) bringeth not forth good works after he is called, he cannot be saved : neither was he ever predestinated to life eternal. Therefore the Scripture saith: that Christ will reward every man according to his works. Christ respects in the Angels of the 7 Churches nothing but their works.

Ep. 2. 10.

Fulk.
Rhem.
Test.
Annot.
in Eph.
2. 12.
Rom. 2.
6.
1 Cor.
9. 6.
Apo. 22.
12.
Apo. 2. 3.

works, and at the last day he will give the heavenly inheritance only to them who have done good works, ^a in feeding the hungry, clothing the naked, &c. At that day, ^b Righteousness shall wear the Crown. No righteousness, no crown. No good works (according to a mans talent) no reward from God, ^c unless it be vengeance. To be rich in good works, is the surest foundation of our assurance ^d to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ & his obedience, unto Salvation. And no other Faith ^e availeth in Christ, but that which worketh by love. Add put in the act of justification, that Faith which only justifieth, is never only, but ever accompanied with good works: as the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And the faith which doth not justify her self by good works before men, is but ^f a dead faith, which will never justify a mans soul before God. But a justifying faith ^g purifieth the heart and ^h sanctifieth the whole man throughout. L 2 2. From

^a Mat.

25.

^b 2 Tim.

4.8.

^c Rom.

2.8.

^d 1 Tim.

26.19.

^e Gal.

5.6.

^f Fides

sola non

est sola.

Fides

sola ju-

stificat,

ut ocu-

lus solus

videt.

^g 1 am.

2.26

^h Act.

15.9.

^h Act 16.

18.

ⁱ 1 bes.

5.3.

1 Mat.
25. 34.
Eph. 1. 4.
Es. 3. 24.

a 1 Pet. 1.
16.
b Rom.
8. 29.
30.
Iob. 15.
16.
c 1 Pet. 1.
2.
Noli te
in Deo
primum
quaere
re, sed in
Christo,
in quo
si te per
fidem
invene-
ris. cer-
tus esto,
te esse
electum.

II. From the doctrine of Gods eternal i Predestination, and unchangeable Decree, he gathereth that if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can doe any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the a end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is in the b means. And they (saith c Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling. thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do thou but return
unto

unto God, and God will graciously receive thee, as the Father did the prodigal Son; and by the conversion, it shall appear, both to d Angels, & c men; that thou didst belong to his Electiō. If thou wilt not, why should God save thee?

III. When a carnal Christian hears, *that man hath not free-will unto good*, he looseth the reins to his own corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicitely* making God the Author of sin, in suffering man to run into this necessity. But he should know, that God gave *Adam free-will*, to stand in his * integrity, if he would: but *man* abusing his free will, lost both *himself* and *it*: Since the Fall, *Man*, in his state of corruption, hath free-will to evil, but not to good: for in this state, *we are not* (saith the Apostle) *sufficient to think a good thought* And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a mā is rege-

suum arbitrium perdidit. Aug. Euch. ad Lam. c. 37. b. 2. Cor. 3. 5. Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.

d Luk.
15. 10
c Ver. 24.

*Magnas
homo li-
beri ar-
bitrii
vires,
cum
conde-
retur,
accepit,
sed eas
peccan-
do ami-
sit, Aug.
de spir.
& lit.
c. 3.
Ecc. 7.
29.
Ecc. 15.
14.
Homo
male u-
tens li-
bero suo
arbitrio,
& se &
liberum

c Phil. 2.
12, 13.
Actum
agimus.
The will
is passive
in recei-
ving the
first
grace,
after-
ward
active in
all good-
ness.
d 2 Cor.
7. 1.
e Job. 8.
36.
Liberum
arbitri-
um, non
nisi gra-
tia Dei
efficitur
liberum.
Aug. ad
Col. c.
17.
f 1 Cor. 3.
17.
Voluntas
humana
non li-
bertate
gratiam
confe-
quitur, sed gratia libertatem. August. de grat.

nerated, the *Grace of God* freeth his will unto good, so that he doth all the good things he doth, with a Free-will : for so the Apostle saith, that *c God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) d cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God.* And in this state, *e* every true Christian hath free-well ; and as he increaseth in grace, so doth his will in *freedom* ; for when the Son shall make us free, then shall we be free indeed : and *f* Where the Spirit of the Lord is, there is liberty : for the Holy Spirit draws their minds, not by *coaction* but by the *cords of Love, Cant. 1. 4.* by illuminating their minds, to know the truth ; by changing their hearts, to love the known truth ; and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the *freedom* of thy will, so far as God hath

freed

freed it ; for thou doest many times wilfully (against Gods Law, to the hazard of thy soul) that which if the Kings Law forbade (under the penalty of death, or loss of thy worldly state) thou wouldst not doe. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly father.

IV. When the natural man hears, that no man (since the fall) is able to fulfill the Law of God, and to keep all his Commandements : He boldly presumes to sin as others doe : he contents himself with a few good thoughts : and if he be not altogether as bad as the worst he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law : yet every true Christian, as soon as he is regenerated, begins to keep all Gods

g Ps. 119

112.

h Ios 1

2. 28. 29.

Zach.

12. 10.

Quod

jubet,

juvat.

Aug.

1 2. Cor.

8. 12.

1 Iob. 5. 3.

Phil. 4.

13.

Lut. 1. 6.

Iob. 15.

10.

Gods Commandements in truth though he cannot in *absolute perfection*. Thus (with *David*) they & apply their hearts to fulfill Gods Commandements, always unto the end. And then the h Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavour, and assisteth them, to doe what he commands them to doe. And in so doing, God accepteth their i good will and endeavour, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. Iohn saith, that Gods Commandements are not burdens. And S. Paul saith, I am able to doe all things, through the help of him that strengthneth me. And Zachary and Elizabeth are said to walk in all the Commandements of the Lord, without reproof. Hereupon Christ commends to his Disciples, the care of keeping his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes

makes conscience to walk in his Commandments: and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the Regenerate. The rigor which made it so impossible to our nature before; is now, to the new-born, so mollified by the Spirit, that it seems facill and easy. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the Law (which is the rule of righteousness) true ^a obedience in word and deed: the ^b mortifying of their members: the ^c crucifying of the flesh, with the affections and lusts thereof: ^d resurrection to newness of life: ^e walking in the Spirit: so overcoming of the world by faith; so that though no man can say as Christ, Which of you can rebuke me of sin? Yet every regenerated Christian can say of himself, which of you can rebuke me

of

^a Rom. 15. 18.
^b Col. 3. 5.
^c Gal. 5. 24.
 Rom. 6. 12, 13.
^d Rom. 6. 4, 5.
 Rom. 8. 11.
^e Gal. 5. 25.
 1st Job. 4. 2.
 2nd Job. 8. 46.

h Rom.
1. 24, 28.
i Rom.
8. 9. &c.
Aug.
Optat ut
Pelagius
agnoscat
posse
legem
prestari
per gra-
tiam
Christi,
& pacem
fore edi-
cit.
k Luke
11. 13.
Deus
magis
delecta-
tur affe-
ctu
quam
effectu.
Ambr.

of being an *Adulterer, Whore mon-ger, Swearer, Drunkard, Thief, Usur-er, Oppressor, Proud, Malicious, Co-vetous, a Prophaner of the holy Sab-bath, a Lye, a neglecter of Gods pub-like service, & such like gross sins?* else he is no true Christian. When a man casts off the *conscience* of being ruled by Gods *Law*, then God ^h gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the Fall, no man by his *own natural ability* can fulfill, is fulfilled in *truth* of every Regene-rated Christian, through the *gra-cious* assistance of *i Christs holy Spi-rit*. And this *Spirit*, God will ^k give to every Christian, that will pray for it, and encline his heart to keep his *Laws*.

V. When the unregenerated man hears that God *deligheth more in the inward mind, than in the out-ward man*: Then he faineth with himself, that all *outward reverence, and profession*, is but either super-stitious or superfluous. Hence it is that he seldom kneeleth in the Church: that he puts on his Hat in singing of *Psalms*, and the pub-like

like *prayers* : which the prophane Varlot would not offer to do, in the presence of a Prince, or a Noble man. And so that he keep his mind unto God, he thinks he may fashion himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his own *lust*: yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnal man, that Almighty GOD will not be served by halves, because he hath created and redeemed the *whole Man*. And as God detests the service of the *outward Man*, without the *inward heart*, as *hypocrisie* : so he counts the inward service without all *external reverence*, to be meer *prophaness* : he requireth both in his *worship*. In prayer therefore bow thy *knees*, in witness of thy *Humiliation* : lift up thine eyes, and thy hands, in testimony of thy *Confidence* : hang down thy head, and smite thy breast, in token of thy *Contrition* : but especially call upon God with

Mat. 6.
24.

a sincere heart serve him *holy*,
serve him *unholy*, serve him *onely*,
for God and the Prince of this
World, are two contrary *Masters*:
and therefore no man can possi-
bly serve both.

* *Act.*
13.48.

* *Rom.*
1.16.

b *Prov.*
29.18.

c *Mat.*
11.24.

VI. The *unregenerated* Christian
holds the *Hearing of the Gospel*
preached, to be but an indifferent mat-
ter: which he may use, or not use
at his pleasure: but whosoever
thou art that wilt be assured in
thy heart, that thou art one of
Christs elect sheep: thou must make
a special care and conscience
(if possibly thou canst) to hear
Gods word Preached: For, first,
the preaching of the Gospel is
the chief ordinary means which
God hath appointed to convert
the Souls of all that he hath
• *predestinated to be saved*: therefore
it is called, • *the power of God unto*
salvation, to every one that believ-
eth. And where this Divine Ordi-
nance is not, b *the people perish*:
and whosoever shall refuse it, c *it*
shall be more tollerable for the Land
of Sodom and Gomorrah in the day
of Iudgment, than for those people.
Secondly, the preaching of the Gos-
pell

pell is the ^d Standard or Ensign of ^d Isa. 11.
 Christ; to which all Souldiers and ^{12.}
 elect People must assemble them-
 selves. When this Ensign is dis-
 played, as upon the Lords day, ^a Isa. 2.
 he is none of Christs People, that ^{2, 3.}
 flocks not unto it; neither shall
 any drop of the ^b rain of his grace
 light on their souls. Thirdly, it is
 the ordinary means, by which the
 holy Ghost ^c begetteth faith in our
 hearts, without ^d which we can-
 not please God. If the hearing of
 Christs voyce be the chief mark of
 Christs elect sheep, & of the ^e Bride.
 grooms friend: then must it be a
 fearfull mark of a Reprobate Goat, ^f
 either to neglect or contemn to hear
 the preaching of the Gospel. Let
 no man think this position foolish:
 for gby this foolishness of preaching, ^g 1 Cor.
 pleaseth God to save them which be-
 lieve. Their state is therefore fear-
 full, who live in peace, without
 caring for the preaching of the Gos-
 pel. Can men look for Gods mer-
 cy, and despise his means? ^h Luke
 (saith Christ of the Preachers of ^{10, 26.}
 his Gospel) that despiseth you, despiseth
 me. ⁱ He that is of God, beareth Gods
 Word; ye therefore hear them not, ^{1 Iob.}
 because ^{8. 47.}

k *Judg.*
2. 1.

l *Luke*
7. 32, 33.
m *Act.*
2. 35.
n *Jonas*
3. 5.

o *Prov.*
28. 9.
p *Luke*
3. 5.

q *Tit.* 3. 1
5.

because ye are not of God. Had not the k *Israelites* heard *Phineas* message, they had never wept. Had not *John Baptist* preached, the *Jews* had never l mourned. Had not they, who crucified *Christ*, heard *Peters* m *Sermon*, their hearts had never been pricked. Had not the n *Ninevites* heard *Jonas* preaching, they had never repented; and if thou wilt not o hear and p repent, thou shalt never be saved.

VII. The opinion, that the Sacraments are but Signs and Seals of Gods promise and grace unto us, doth not a little hinder Piety; whereas indeed, they are Seals as well of our service and obedience unto God; which service if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithfull and penitent Servants, then the Sacraments do not only signifie and offer, but also seal and exhibit indeed the inward spiritual graces, which they outwardly promise and represent. And to this end Baptisme is called the q washing of Regeneration, and renewing of the Holy

Holy Ghost, and the Lords Supper, 1 Cor. 10, 16.
 The Communion of the Body & bloud
 of Christ. Were this truth believ-
 ed, the holy Sacrament of the
 Lords Supper would be oftner, and
 with greater reverence received.

VIII. The last, and not the least
 block, whereat Piety stumbleth in
 the course of Religion, is, by a-
 dorning vices with the names of
 vertues; as to call drunken ca-
 rowling, drinking of healths: spil-
 ing innocent bloud, Valour; Glutto-
 ny, Hospitality; Covetousness, Thrifti-
 ness; Whoredom, loving a Mistress;
 Simony, Gratuity; Pride, Gracefulness;
 Dissembling, Complement; Children
 of Belial, good Fellows; wrath, Ha-
 stiness; Ribauldry, Mirth. So on the
 other side, to call Sobriety in words
 and actions Hypocrisie; Almsdeeds,
 vain-glory; Devotion, superstition;
 Zeal in Religion, Puritanism; Hu-
 mility, crouching; scruple of Consci-
 ence, preciseness, &c. and whiles
 thus we call evill good, and good
 evil; true Piety is much hindred
 in her progress. And thus much
 of the first hindrance of Piety, by
 mistaking the true sense of some
 special places of Scripture, and
 grounds of Christiā Religio. The

The second hindrance of Piety.

2. *The evill example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the *precepts of Gods Holy Word*. So that when they see the greatest men in the *State*, and many chief *Gentlemen* in their *country*, to make neither care nor conscience to hear *Sermons*; to receive the *Communion*, nor to sanctifie the *Lords Sabbath*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think, that the using of these holy *Ordinances*, are not matters of so great moment: for if they were; such great and wise men, would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety toward Heaven, they suffer themselves to be carried with the multitude down-right to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this World had not blinded the eyes of their minds: the holy

holy Scriptures would teach them, that ^a Not many wise men after the flesh, not many mighty, not many noble, are called &c. But that for the most part, the ^b poor receive the Gospel, and that ^c few rich men shall be saved: And, That howsoever many are called, yet the chosen are but few: Neither did the ^d multitude ever save any from damnation. As God hath advanced men in greatness above others; so doth God expect that they in Religion & Piety, should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their account. At what time sinfull, great, and mighty men, as well as the poorest slaves and bondmen, shall wish, that the Rocks and Mountains shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath, it will prove but a miserable so'ace, to have a great company of great men, partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom.

M

Better

2^d Cor.
1. 15.

b Job.

11. 5.

c Mat.

19. 13.

24.

d Mat.

22.

Apos. 6.

15. 16.

&c.

Potentes
potenter
crucia-
bun ur.
Sap. 6. 7.

Mat.
7. 31.
Exod.
23. 2.

Better it is therefore with a few to be saved in the *Ark*, than with the *whole World*, to be drowned in the Flood. Walk with a few godly, in the Scriptures narrow path to Heaven; but crowd not with the godless multitude, in the broad way to Hell: Let not the examples of irreligious great men hinder thy repentance; for their greatness cannot at that day exempt themselves from their own most grievous punishment.

The third hindrance of Piety.

Eccles.
8. 11.

h Rom.
2. 4.
2 Pet.
3. 10.
1 Sam.
2. 11.
Exod.
39. 8.

3. The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker, therefore the hearts of the Children of men are fully set in them to do evil, not knowing that the bountifulness of God bleadeth them to repentance. But when his patience is abused, and mans sins are ripened; his Justice will at once both begin, and make an end of the sinner, and he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the daies of their life; yet they shall be

be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment: they are already smitten with the heaviest of GOD'S Judgments; a heart that cannot repent. The Stone in the reins and bladder, is a grievous pain that kills many a mans body; but there is no disease comparable to the stone in the heart, whereof *k* Nabal died, and killed millions of Souls. They refuse the tryal of *Christ* and his *Cross*; but they are stoned by *hels* Executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with present Judgment, for their outrageous Swearing, Drunkenness, Oppression, Prophaning of the Sabbath, and disgracefull neglect of Gods Worship and Service; they begin to doubt of divine Providence and Justice: Both which two Eyes, they would as willingly put out in God as the Philistins bored out the Eyes of Sampson. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as Sampson against

i Rom.

1.5.

ἀμετα-

νοήτου

τῆς

καρδίας

αὐ.

Cor pœ-

nitere

nescium.

k 2 Sam.

25.17.

Judg. 26.
10. 6.

the *Philistins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *Providence* and *Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth: that I may pull the *Realm* upon their heads, & be at once avenged on them for my two eyes. Let not *Gods* patience hinder thy repentance: but because he is so patient, therefore dothou the rather repēt.

The fourth hindrance of Piety.

1 Job.
3. 3.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is mercifull*: so that every sinner makes *Christ* the patron of his sin; as though he had come into the World, to bolster sin; and not to destroy the works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an *Implicite Atheist*? Doubting, that either God seeth nor his sins, or if he doth,

doth that he is not just : for if he believeth that God is just , how can he think that God , who for sin so severely punished o hers , can love him , who still loveth to continue in sin ? True it is ; Christ is mercifull : But to whom ? only to them that repent , and turn from iniquity in Jacob . But if any man bless himself in his heart , saying , I shall have peace , although I walk according to the stubbornness of mine own heart ; thus adding drunkenness to thirst ; the Lord will not be merciful unto him , &c . O mad men , who dare bless themselves , when God pronounceth them accursed ! Look therefore how far thou art from finding repentance in thy self ; so far art thou from any assurance of finding mercy in Christ . Let therefore the wicked forsake his wayes , and the unrighteous his own imaginations , and return unto the Lord , and he will have mercy upon him ; and to our God , for he is very ready to forgive .

Despair is nothing so dangerous as Presumption . For we read not in all the Scriptures , of above

M 3 three

Isa. 59.
20.
Deut.
29.19.

Non delinquenti, sed peccata relinquenti condonatus.
Isa. 55.7.

1 Sam.
Metuen-
dum est
ne te oc-
cidat
spes &
cum
multum
spes
de misc-
cordia,
incidas
in judi-
cium.
Aug.
Luce 21.
Latronis
exem-
plum
non est
exem-
plum
imitati-
onis, sed
consola-
tionis.

Job.
5.45.

three or four, whom roaring De-
spair overthrew: But secure pre-
sumption hath sent millions to
perdition without any noyse. As
therefore the Damsels in Israel
sang in their dances, *Saul had
kild his thousand, and David his ten
thousand*; so may I say, that *Despair*
of Gods mercy hath damned
thousands, but the *Presumption*
of Gods mercy hath damned *ten
thousands*, and sent them quick to
Hell, where now they remain in
eternal torments without all
help of ease, or hope of Redemp-
tion; God spared the *Thief*, but
not his *Fellow*. God spared one,
that no man might *despair*: God
spared but *one*, that no man should
presume. Joyful assurance to a sin-
ner that repents: no comfort to
him that remains *impenitent*. God
is infinite in mercy, but to them
only, who turn from their sins, to
serve him in *holiness*, without which
no man shall see the Lord, Heb.
12. 14. To keep thee therefore
from the hinderance of presump-
tion: remember, that as *Christ* is
a *Saviour*; so *Moses* is an *Accuser*.
Live therefore, as though there
were

were no *Gospel*, die as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*: Depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish. Repent if thou wilt be saved.

The fifth hinderance of Piety.

5. *Evil company*, commonly termed *Good fellows*: but indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first sign of Gods favour to a sinner, is, to give him grace to forsake evil companions: such, who wilfully continue in sin, contemn the means of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners. For, as soon as God admits a sinner to be one of his people; he bids him *come out of Babylon*. Every lewd companion is a *Babylon*, out of which, let every child of God either keep himself, or if he be in, think that he hears his *Fathers* voyce, sounding

Qui dat
poenit-
tentiam,
veniam,
non da-
bit pec-
canti
poenit-
tentiam.
Aug.

Ps. 111.

Apos. 13.
4.

Luke 12.
52.

Pf. 5.8.

Luke 2.

in his ear, *Come out of Babylon, my child.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the high Priests Hall, and wept bitterly for his offence. David vowing (upon recovery) a new life; said, *Away from me, all you workers of Iniquity.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners, hinder thee from the society of heavenly Saints & Angels.

The sixth hindrance of Piety.

6. *A concealed fear, lest the practice of Piety should make a man (especially a young man) to wax too sad and pensive; whereas indeed, none can better joy, nor have more*

more cause to rejoyce, than the pious and religious Christian. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of Grace descended into their hearts; as an assurance, that (in Gods good time) they shall ascend in his Kingdom of Glory. This Kingdom of Grace consists in three things. I, Righteousness, for having Christs righteousness to justify them before God, they endeavour to live righteously before men. II, Peace, for the peace of conscience inseparably follows a righteous conversation. III, The joy of the Holy Ghost; which joy is only felt in the peace of a good conscience: and is so great, that it *a* passeth all understanding: No tongue can express it, no heart can conceive it, but only he that feels it. This is that fulness of joy, which *b* Christ promised his Disciples in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance begged so earnestly at the

Rom. 5.1.

Rom. 14.
17.*a* Phil.
4.7.*b* Job.
16.24.
v.21.

c Ps. 51.
12.

d Luke
15. 7, 10.

e 2 Cor.
7.

f John
14. 16, 17.

g 2 Cor.
5. 1.

h Isa.
57. 21.
i Eccl. 2.
k Abak.
2. 6.

l Phil.
3. 8.

Luke 6.
25.

the hands of God : c *restore me to the joy of thy salvation.* And if the Angels in Heaven d *rejoyce* so much at the *conversion* of a sinner ; the joy of a sinner converted, must needs be exceeding great in his own heart. It is e *worldly sorrow*, that shews so timely upon mens heads , and fills the furrows of their hearts with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them Repentance not to be repented of ; for it doth but further their salvation. And in all such tribulation, they shall be sure to have the f *Holy Ghost* to be their comforter ; who will g *make our consolations to abound through Christ* , as the sufferings of Christ shall abound in us, But whilst a man liveth in impiety, he hath h *no peace*, saith *Esay* : his laughter is but madness (saith i *Solomon* :) his riches are but k *clay*, saith *Abakuk* : nay , the Apostle esteems them no better than l *dung* (in comparison of the *pious mans treasure*) all his joyes shall end in woes , saith Christ. Let not therefore this false

false fear hinder thee from the Practice of Piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth and pleasure, with *Dives* to Hell. Better it is to mourn for a time with *men*, than to be tormented for ever with *Devils*.

The seventh hindrance of Piety.

7. And Lastly, *The hope of long life*: for, were it possible that a wicked liver thought this year to be his last year; this month his last month; this week his last week: but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth, and fulness*; when he had not one night to live longer: So, many wicked Epicures falsely promise themselves the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and calamities to this, that *she remembered not her last end*.

Fleres si
scires u-
num tua
tempora
menssem
Rides,
quum
non sit
forsitan
una dies.
*Tb. Mo-
ras.*

*Luk. 12.
19, 20.*

*Lam.
1. 9.*

The

c Ps. 51.
12.

d Luke
15. 7, 10.

e 1 Cor.
7.

f John
14. 16, 17.

g 2 Cor.
5. 1.

h Isa.
57. 21.
i Ecc. 2.
k Abak.
2. 6.

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non sit
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una dies.
*Tb. Mo-
rus.*

*Luk. 12.
19, 10.*

*Lam.
1.9.*

The

Job.
14.1.

*Quoti-
die mo-
rimur,
quoti-
die enim
demitur
pars vi-
tae &
tunc
quoque
cum cre-
scimus,
vita de-
cessit.
Vvvi.
1 Cor. 15.
21.
Isa. 2.2.*

The longest space betwixt a mans coming by the womb, and going by the grave, is but *short*: for *Man* that is born of a *Woman*, hath but a *short* time to live. He hath but a *few* dayes, and those full of nothing but *troubles*. And except the *practice* of *Piety*; how much better is the state of the child that yesterday was *baptized*, and to day is buried, than *Me-
thuselems*, who lived nine hundred sixty nine years, and then died; of the two, happier the *Babe*; because he had less sin, and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life; seeing the whole life of man is nothing but a *lingring* death? So that as the *Apostle* pro- tests, a *man dieth daily*.

Hearke in thine ear, 'O *secure* fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Thy *Soul* dwels in a house of clay; that will fall, ere it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rot-
tenness* of thy *teeth*, the *weakness* of

of thy *sinews*, the *trembling* of thy hands, the *Kalender* in thy bones, the *shortness* of thy sleep, and every *gray hair*, as so many *Summoners*, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Fathers Coffin; break open the lid; see here, how that *corruption* is thy Father, and the *Worm* thy Mother and Sister: seest thou how these are? so must thou be ere long. Fool, thou knowest not how soon! Thy *Hour-glass* runneth apace, and in all places; *Death* in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives forty years, before he knows himself to be a fool; and by that time he seeth his folly, his life is finished.

Harke (Husbandman) before thou seest many more crops of harvest, thy self shall be ripe; and death will cut thee down with his sickle. Harke (Tradesman) ere many six months go over, thy last month will come on: after which thou shalt trace away, & trade no longer.

Harke

Job.
17.14.

Homo
est fatuus
usque ad
40: an-
num de-
inde
ubi ag-
novit se
esse fa-
tuum
vita
consum-
pta est.
Luther.

c More
Sceptra
lignonib.
aequat.

Job.
14. 15.
b Job.
14. 15.
c P sal.
90. 12.
Dan. 5.
16.
Siasua
culque
cies
Vire.
d Job.
13. 1. &
11. 9.
e Job.
17. 23.
f Apoc.
6. 8.

Harke (most grave Iudge) within
a few Terms, the term of thy life
approacherh; wherein thou shalt
cease to judge others, and go thy
self to be judged. Harke (O man of
God that goest to the Pulpit; preach
this Sermon, as if it were the last
that thou shouldst make to thy
people. Harke (Nobleman) lay a-
side the high conceit of thy Ho-
nour; death, ere it be long, c will
lay thy honour in the dust; and
make thee as base as the earth,
that thou treadest under thy feet.
Harke (thou that now readest this
Book) assure thy self ere it be
long, there will be but two holes,
where now thy two eyes are pla-
ced: and others shall read the
truth of this lesson upon thy
bare skull, which now thou read-
est in this little Book. How soon
I know not, but this I am sure
of; that a thy time is appointed, thy b
months are determined, thy c dayes
are numbred, and thy very d last
hour is limited: beyond which, thou
shalt not pass. For then, the e first
born of death, mounted on his f
pale Horse, shall alight at thy door:
and (notwithstanding all thy
Wealth,

Wealth, thy Honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth untill that day come, wherein thou must be brought forth, to receive according to the things which thou hast done in that body, whether it be good or evil. Oh, let not then the false hope of an uncertain long life, hinder thee from becoming a present practiser of Religious Piety. God offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age; but Death cut them off in their impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custom of sin breeds hardness of heart, and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a far and foul journey, will not lay the heaviest burthen upon the weakest

2 Cor.
5.10.

h Ps. 95.
Heb. 3.
Poenitentiam
veniam
spon
dit sed
vivendi
in crastinum
non spon
dit.
Crys.
Nemo
tam di
vos ha
buit fa
ventes
Crastinum ut
possit si
bi pol
liceri.
Senec.
Heb. 3.
13.

est *Herse*. And with what conscience canst thou lay the great load of repentance, on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to sail a long and dangerous voyage, to lye playing and sleeping, whilest the wind serverth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylor languishing? Therefore, O sinfull soul, begin now thy conversion to GOD, whilest Life, Health, strength, and Youth lasteth: before those *a* years draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the *b* first born, and the *c* first fruits; and those to be offered unto him without delay. So just *d* Abel offered unto God his firstlings, & fattest Lambs: and reason good that the best Lord, should be first and best served. All Gods servants should there-

a Eccl.
12.

b Exod.
13.2.
c Exod.
22.29.
d Gen.
4.4.

therefore remember to serve their Creator in the days of their youth : & f early in the morning like Abraham, to sacrifice unto God the young Isaac of their age & Ye shall not see my face. (saith Ioseph to his Brethren) except you bring your younger brother with you. And how shalt thou look in the face of Iesus, if thou givest thy younger years to the Diuel, and bringest him nothing but thy blind, lame, and decrepit old age ? Offer it unto thy Prince, saith Malachie; If he will not accept such an one to serve him. How shall the Prince of Princes admit such an one to be his servant ? If the King of Babel would have young men (well favoured, & such as had ability in them) to stand in his Palace ; Shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of David hated ? Thinkest thou, when thou hast served Satan with thy prime years ; to satisfie God with thy dotage. Take heed, lest God turn thee over to thy old Master again, that as thou hast all the days of thy life done his work : so he may in the end

c Es. 12

f Gen.
22.3.g Gen.
43.3.h Mal. 1.
8.i Dan. 1.
4.
2 Sa. 5.
8.

N

pay

pay thee thy *wages*. Is that a fit time to undertake by the serious exercises of repentance, which is the *work of works*) to turn thy *sin full soul* to God, when thou art not able with all thy strength, to turn thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt find it far harder *then*. For thy sin will wax stronger, thy strength will grow weaker, thy *Conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished a fore hand, with store of *faith, patience, and consolation*, thou shalt not be able either to meditate thy self, or to hear the word of comfort from others: not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumb palsie*, or such a *deadly senselessnes*, that thou shalt neither *remember God*, nor think upon *thine own estate*. And dost thou not well deserve, that God should forget to save thee in thy death who art so unmindfull now to serve

serve him in thy life? The fear of death will drive many at that time, to cry, *Lord, Lord*; but Christ protesteth, that he will not then know them for his. Yea, many shall then (like *Esau*) with tears seek to repent; and yet find no place of repentance. For man hath not free-will to repent when he will, but when God will give him grace: and if mercy shewed her self so inexorable, that she would not open her gates to so tender Suiters as *Virgins*; to so earnest Suiters as *knockers*, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leave thee, and didst never yet knock with thine own fists, upon the breast of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine adversity; who in thy prosperity wouldst not suffer Christ, whilest he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance; because

Mat.
7.22.

Heb. 12.
17.

Mat. 25.
11.

Apoc.
3.10.

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Mat.
7. 22.

Heb. 12.
17.

Mat. 25.
11.

Apoc.
3. 10.

Nascentes morimur, finisque ab origine pendet. Et pubescentes iuncta senectae premiculant.

Nequitiae vitae non finit esse senem.

Mat. 17.
49.

it is much to be feared, lest that the repentance which the face of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in this life, may deceive himself in his death. God accepteth none but free-will Offerings; and the repentance that pleaseth him, must be voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure than death, so nothing is more uncertain than the time of dying. Yea, oftentimes when ripeness of sin is hastened by outrageousness of sinning, God suddenly cutteth off such vicious liverers, either with the sword, intemperateness, luxury, surfeit, or some other fearful manner of sickness. Maist thou not see, that it is the evill spirit, that perswades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it? Let Gods Holy Spirit move thee not to give thy self any longer, to eat and drink with the drunken, lest thy Master send death for thee in

a day, when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest a long life; fear God, and long for life everlasting: The longest life here, when it comes to the period, will appear to have been but as a ^b tale that is told, a ^c vanishing vapour, a sitting ^d shadow, a seeming ^e dream, a glorious flower, growing and ^f flourishing in the ^g morning, but in the evening cut down and withered: or like a ^h Weavers shuttle; which by winding here and there, swiftly un-windeth it self to the end. It is but a ⁱ moment, saith St. Paul. O then the madness of man! that for a moment of ^k sinfull pleasures, will hazard the loss of an ^l Eternal weight of glory!

These are the seven chief hinderers of Piety, which must be cast out like Mary Magdalens 7 devils, before ever thou canst become a true practizer of Piety; or have any sound hope, to enjoy either favour from Christ by grace, or fellowship with him in glory. N 3 The

a D. ut.
 20. 16.
 Prov.
 3. 2.
 Ps. 2. 2.
 Ps. 34. 11.
 6. 6.
 b Ps. 90.
 9.
 c Jam.
 4. 4.
 d Ps.
 109. 22.
 e Ps. 67.
 5.
 f 2 Pet.
 1. 24.
 g Ps. 90.
 6.
 h Isa. 58.
 12.
 i 2 Cor.
 4. 17.
 k Heb.
 11. 25.
 l 2 Cor.
 4. 17.
 Mar.
 16. 9.
 Luk 8. 2.

The Conclusion.

TO conclude all, for as much as thou seest, that without Christ, thou art but a slave of sin, Deaths vassal, and Worms meat; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginning, whose miseries never know end: What wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of Augustus, the riches of Cræsus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, and fine apparel of Dives? For what would it avail a man (as our Saviour saith) to win the whole World for a time; and then to lose his soul in Hell for ever?

And seeing that likewise thou seest how great is thy happiness in Christ; and how vain are the hindrances, that debar thee from the same: beware (as the Apostle exhorteth) of the deceitfulness of sin. For that sin, which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while

Hib. 3.
2, 3.

while *harden* (unawares) thine *impenitent* heart.

Sin (as a *Serpent*) seems beautiful to the eye: but take heed of the sting behind; whose venomous effects if thou knewest, thou wouldest as carefully fly from sin, as from a *Serpent*: for,

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the *evill crosses, losses, disgraces, and sicknesses* that ever befell thee.

Fools (saith *David*) by reason of their *transgressions, and because of their iniquities, are afflicted*. *Jeremy* in lamenting manner, asketh the question: *Wherefore is the living man sorrowfull?* The Holy Ghost answereth him; *Man suffereth for his sin*. Hereupon the *Prophet* takes up that dolefull out-cry against sin, as the cause of all their miseries, *Woe now unto us that ever we have sinned*.

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater

N. 4

plagues

Psal. 107.
77.

Lam.
3. 30.

Lam.
5. 16.

plagues, losses, crosses, shame and judgments, than ever hitherto be-
fel thee. Read *Levit. 9. 18. &c.*
Dent. 28. 15. &c.

*Gen. 15.
16.*

4. And Lastly, if thou wilt not
cast off thy sin, God (*when the
measure of thine iniquity is full*) will
cast thee off for thy sin: for as he
is just, so he hath power to kill and
cast into Hell, all hardened and im-
penitent sinners. If therefore thou
wilt avoid the cursed effect of sin
in this life, and the eternal wrath
due thereto in the World to
come, & be assured that thou art
not one of those, who are given
over to a reprobate sense; Let then
(O sinner) my counsell be acceptable
unto thee: break off thy sins by righ-
teousness, & thine iniquities, by shew-
ing mercy towards the poor: O let
there (at length) be an healing of thy
error. Nathan used but one Pa-
rable, and David was converted:
Jonas preached but once to Nine-
ve, and the whole City repented:
Christ looked but once on Peter,
and he went out and wept bitterly.
And now, that thou art off, and so
lovingly entreated, not by a Pro-
phet, but by Christ the Lord of the
Prophets;

*Dan. 4.
24.*

*2 Sam.
12. 13.
Jon. 3. 5.
&c.*

*Luke. 22.
62.*

Prophets : yea, that God himself, by his Embassadors, doth pray thee to be reconciled unto him, leave off thine adultery, with David, repent of thy sins like a true Ninevite ; and whilest Christ looketh in mercy upon thee, leave thy wicked corruption, and weep bitterly for thine offences.

Content not thy self with that *formal religion, which unregenerated men have framed to themselves, in stead of sincere devotion : for in the multitude of Opinions, most men have almost lost the practice of true Religion.* Think not that thou art a Christian good enough, because thou doest as the *most*, & art not so bad as the worst : No man is so wicked, that he is addicted to all kind of vices (for there is an *antipathy*, twixt some vices :) But remember that Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with thy self, how far thou comest short of the Pharisees, in fasting, praying, frequenting the Church, and in giving of alms.

Mat. 5.
20.

Mark.
6. 10.

Iam.
2. 10.

1 Pet.
2. 1.

Mat. 7.
11.

Mat. 19.
23.

alms. Think with thy self how many Pagans, who never knew Baptisme; yet in *moral vertues* and *honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross sin*, thou canst not have a regenerated Soul: though thou reformatest thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike: for (saith St. James) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us lay aside (not some, but) *all malice guile, and hypocrisie, &c.* One sin is enough to damn a mans soul without repentance: dream not to go to Heaven by any *nearer, or easier way*, than Christ hath trayned unto us in his Word. The way to Heaven is not *easy, or common*, but *strait, and narrow*: yea, so narrow, that Christ protesteth, that a rich man shall hardly enter into the Kingdom of Heaven, and that those
who

who enter, are but few: and that those few cannot get in, but by striving; and that some of those who strive to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments; and with such abundance of tears, they devoutly begged at the hand of God, for Christs sake, to be received into his Kingdom.

If thou wilt not believe this truth, assure thee that the Devil, which perswades thee now that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy Soul, and to go the right and safe way to Heaven: get forthwith (like a wise Virgin) the Oyle of Piety in the Lamp of thy conversation, that thou maist be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which, that thou maist the better do, let this be thy daily practice.

How

Mat. 7.

14.

or 22.

14.

Luk. 13.

24.

Mat. 25.

1. & 6.

How a private man must begin the morning with Piety.

As loon as ever thou awakest in the morning, keep the door of thy heart fast shut; that no *Earthly thoughts* may enter, before that God be come in first: & let him (before all others) have the *a first place* therein. So all evil thoughts either will not dare to come in; or shall the easier be kept out: and the heart will more favour of *piety & godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God & his word; and dressed like the *Lamp* in the Tabernacle, every Morning and Evening with the *Oyle Olive of Gods Word*; and perfumed with the *sweet Incense of Prayer*: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Begin therefore every dayes work, with *Gods Word & prayer*. And offer up unto God upon the

Altar

aPrimi-
tias oris
et cordis
Deo offer-
endas
Amb.
in Ps.
119.
Ex. 27.
20. 21.
Ex. 16. 7.

Ps. 141. 2.

Altar of a contrite heart, the ^b groans of thy spirit, and the ^c calves of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus.

a Ps. 91.
b Rem. 8.
c Mos. 13.
2.

A short Soliloquie, when one first wakes in the Morning.

MY soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning, O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me: fill me with thy mercy this morning so shall I rejoyce and be glad all my days.

Ps. 130.
6.
Ps. 57. 1.

Meditations for the Morning.

Then Meditate.

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave from the sleep of death; as he hath this Morning wakened thee in thy Bed out of the sleep of Nature. At the dawning of which Resurrection day, Christ shall come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as the Sun. All the Angels shining

Ps. 97.
14.
2 Thes.
1. 10.
1 Tim. 6.
14.
Ps. 11. 3.
21.
Mat. 13.
44. &
17. 2.

Luk. 9.
31.

Act. 17.
31.
1 Cor. 6.
3.
Jude
v. 19.

Luk. 14.
14.

1 Pet.
5. 8.
J. b. 17.
J. h. 1. 10.
Ps. 127.
Ps. 24. 7.
Eccl. 19. 11.

shining likewise in their glory : the body of Christ surpassing them all in *splendor* and *glory*: and the *Godhead* excelling it. If the rising of one Sun, make the *morning* sky so *glorious* ; what a bright shining and glorious morning will that be, when so many *thousand* and *thousands* of Bodies, far *brighter* than the Sun, shall appear and accompany Christ at his glorious train, coming to keep his general Sessions of *Righteousness*, and to judge the wicked *Angels*, and all *ungodly men*.? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the *Eternal* blisse and glory of that day, which is properly termed the *Resurrection of the just*. Beasts have *bodily* eyes to see the *ordinary* light of the day : but endeavour thou with the eyes of *Faith*, to fore-see the glorious light of this day.

2. That thou knowest not how near the *evill spirit* (which *night* and *day* like a roaring *Lyon*, walketh about seeking to devour thee) was unto thee whilest thou sleepest, and wast not able to help thy self, and

and that thou knowest not what mischief he would have done to thee, had not God judged thee & thine with his ever-waking providence, and guarded thee with his holy and blessed *Angels*.

2 If thou hearest the *Cock* crow; remember *Peter*, to imitate him; and call to mind that *Cock-crow*ing sound of the last *Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldst wish to be then, lest at that day thou wilt wish, that thou hadst never seen this: yea, curse the day of thy natural birth, for want of being new born by *spiritual* grace.

* When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprize: so the *Devill* ceaseth to tempt or attempt any further, when he hears the devout Soul, waking her self with Morning prayer.

4. Remember, that Almighty God is about thy bed, and seeth thy down-lying, & thy up rising, understandeth thy thoughts, and
is

Gen. 32.
1.2.
2 King.
6.16.

Luke 22.
61.62.
Jer. 20.
14.
Job. 7.1.
Tit. 3.5.

• Gallo
canente,
suas La-
tro re-
linquit
Inuidias,
&c.
Amb.
Hexam.
1.5. 6.14

Ps. 139.
2.3.

Gen. 31.
55. &
22. 18.
Ps. 91.
5. 11.

is acquainted with all thy waies. Remember likewise, that his *holy Angels*, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awfull *presence* of God: and in the sight of his *holy Angels*.

5. As thou art putting on thine apparel remember, that they were first given as coverings of shame, being the filthy effect of sin; and that they are but made of the offals and excrements of dead beasts: Therefore whether thou respect the *stuff*, or the first *institution*, thou hast so little cause to be proud of them; that thou hast great cause to be humb'ed at the sight and wearing of them; seeing the richest *apparel* are but fine covers of the foulest shame. Meditate rather; that as thine apparel serves to cover thy shame, and to fence thy body from cold: so thou shouldest be as careful to cover thy Soul with that *wedding Garment*, which is the *Righteousness* of *Christ*, & (because apprehended by our faith) called the *righteousness* of the *Saints*. Lest, whilest we
are

As. 12.
11.
Mat. 23.
11.
Rom. 13.
14.
1 Cor.
1. 30.

are rich *apparelled* in the sight of man, we be not found to *walk naked*, (so that all our filthiness be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from perpetual shame: and shield our souls from that fiery cold that will procure infernal weeping, & *gnashing of teeth*. And with all consider, how blessed a people were our *Nation*, if every *filken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed much of these outward blessings; of them he should receive greatest *inward thanks*. But if it prove otherwise; their reckoning will prove the heavier in the day of their *Account*.

6. Consider, how Gods *mercy* is renewed unto thee every morning, in giving thee (as it were) a *new life*; and in causing the *Sun* after his uncessant race, to rise again to give thee *light*. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canst) the *Sun rising*, to give God *thanks*: kneeling down at thy bed-side; salute him

Pb1. 3. 9
A. 1. 10.
19. 18.
Eph. 4.
14.
Apo. 16.
15.

Mat. 22.
13.

Luk. 12.
48.
1am. 3.
23.

Wisd. 15.
23.

him at the day-spring with some devout *Antelucanum*, or Morning Soliloquie : containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the Holy Scriptures, even every year over, with ease, profit, and reverence.

BUT for as much, that as Faith is the soul, so reading and meditation of the Word of God, are the Parents of prayer : Therefore before thou prayest in the Morning ; first, read a Chapter in the Word of God, then meditate a while with thy self, how many excellent things thou canst remember out of it :

As First, what good counsels or exhortations to good works, and to holy life.

Secondly, what threatenings of Judgments, against such and such a sin : and what fearfull examples of Gods punishment or vengeance, upon such and such sinners.

Thirdly,

Thirdly, what blessings God promiset^h to patience, chastity, mercy, alms-deeds, zeal, in his Service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these Chapters, as matters of *Historical* discourse, but as if they were so many *Letters* or *Epistles*, sent down from God out of heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if *such sins* (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee: but if thou dost practise the like Piety and virtuous deeds, the like blessings shall come unto thee and thine. O 2 In

Epistle
d. A.

In the
Canonical
Books
of the
Old Te-
stament
are 931
Chap.
but di-
stribu-
ting 150
Psalms
into 60
Parts,
thou
shalt

find but
841

which
added to
260 (the
number
of the
Chap.

in the
new Te-
stament)
will a-
mount to
1191;

dividing
which by
three in-
to 265,
the num-
ber of the
days of
the year)

there
will re-
main

but six, which thou maist dispose of, as is prescribed.

In a word, apply all that thou
readest in holy Scripture, to one
of these 2 heads chiefly; either
to confirm thy faith, or to in-
crease thy repentance: for as *Sustine
& Abstine*, bear and forbear, was
the Epitome of a good Philoso-
phers life: so *Crede & Resipisce*,
believe and repent is the whole sum
of a true Christian profession. One
Chapter thus read with under-
standing, and meditated with ap-
plication, will better feed and
comfort thy soul, than five read
and run over, without marking
their scope or sense, or making
any use thereof to thine own
self. If in this manner thou shalt
read three Chapters every day;
one in the Morning, another at Noon,
and the third at Night, (reading so
many Psalms instead of a Chap-
ter, as our Church Liturgy appoints
for Morning and Evening pray-
ers) thou shalt read over all the
Canonical * Scripture in a year,
except six Chapters, which thou
maist add to the task of the last
day of the year. The reading of
the Bible in order, will help thee

the

the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the *b Apo crypha*, being but penned by *mans spirit*; thou maist read them at thy pleasure: but believe them so far as the agree with the Canonical *Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not admit thee so much time, as to read *every Morning* a Chapter, &c. O *Man*, remember that thy *life* is but short, and that *all this business* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore *every morning*, by so much time the earlier: defraud thy *foggy flesh* of so much *sleep*, but rob not thy soul of her *food*, nor God of his service: and serve the *Almighty* duely whilest thou hast time and *health*.

Having thus read thy Chapter, as thou art about to *pray*, remember, that *God is a God of holiness*, whereof he warneth us by

cum sis filius Ecclesiae non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyril. Hieron. Catech. c Exod. 20. 36.

b Hos
vigin
duos li
bros le
ge, cum
Apoery
phis ve
ro nihil
habeas
negotii:
has tan
tum stu
diose
meditare
Scriptu
ras, quas
in Ec
clesia
confi
denter,
legimus.
Multo
pruden
tiores te
& Reli
g. uiore
fuerunt
Aposto
li, & pri
mi Epif
copi ve
ritatis
duces,
qui no
bis eas
tradide
rent. Tu
igitur

d Lev.
21.44.
& 19.1.
& 20.7.
e 1 Pet.
2.5.
f Lev.
10.2.

Verse 3.

Deut. 23
13, 14.

repeating so often, *d* Be ye holy ;
for I am holy. And when he de-
voured with a sudden fire *e* Nadab
and Abihu, for offering unto him
incense, with *f* strange fire, (like
those now a dayes who offer
Prayers from hearts fraught with
the fire of lust and malice) the
Lord would give no other rea-
son of his Judgement but this, *I*
will be sanctified in them that come
near me : As if he should have
said ; if I cannot be sanctified
by them who are my servants ;
in serving me with that Holi-
ness that they should ; I will be
sanctified *in them*, by confound-
ing them with my just Judg-
ments, which their lewdness
doth deserve. God therefore can-
not abide any wilfull uncleanness,
or filthiness in them who serve
him ; insomuch that he commanded
the *Israelites*, that when they were
in *Camp* against their Enemies ,
they should dig a hole with a
peadle, and cover their excrements ;
his reason is, *For the Lord thy God*
walketh in the midst of the Camp, to
deliver thee and to give up thine Ene-
mies before thee : therefore thy Hoast
shall

shall be holy, that he see no filthy thing in thee, and turn away from thee.

If he will have men to be so holy in time of War in the Field: how much more holiness expect he at our hands, in time of peace, in our houses? Therefore said Zophar in Job: If thou prepare thine heart, and stretch out thine hands towards God to pray: If iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacles. For as Esay saith; If there be any uncleanness in our hands, (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our Prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy mind is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel, which becometh thy calling, and the Image of God, which thou bearest, shut thy chamber door, and kneel down

Job. vi.
23, 24.

Isa. 2. 15.

at thy bed side , or some other convenient place : and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul ; offer up unto God from the Altar of a contrite heart ; thy prayer as a Morning sacrifice , through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

1 Ki. 8.
27.

O Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very Heaven of Heavens is not able to contain: look down from heaven, upon me thine unworthy servant, who here prostrate my self at the footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Iesus Christ, thy beloved Son, in whom onely thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips, to so holy a God as thou art. For thou knowest that in sin I was conceived and born, & that I have lived ever since in iniquity : so that I have broken all

Pf. 133. 7.
He. 4. 10.
Dan. 9.
18.
Mat. 3.
17.
Isa. 3. 5.
Pf. 51. 5.
Gin. 6. 5.

all thy Holy Commandments by
sinful *motions*, unclean *thoughts*, e
vil *words*, and wicked *works*: omit-
ting many of those duties of Pie-
ty which thou requirest for thy
service, and committing many of
those vices, which thou (under
the penalty of thy displeasure)
hast forbidden.

(Here thou mayest confess un-
to God thy secret sins, which do
most burthen thy conscience :
with the circumstances of the
time, place, person, and manner,
how it was committed, saying,
*But more especially, O Lord, I doe
here with grief of heart confess unto
thee, &c.*)

And for these my sins O Lord,
I stand here guilty of thy *Curse*.
with all the miseries of this life,
and everlasting torments in *Hell*
fire, when this wretched life is
ended, if thou shouldest deal
with me according to my de-
serts. Yea, Lord, I confess, that
it is thy *mercy* which indureth
for ever, and thy *compassion* which
never fails : that is the cause
that I have not been long a-
goe consumed. *But with thee,*

Mat. 23.
19. & 12.
34.
Ps. 140.
1. 2.
Dan. 9.
11.
Dan. 9. 1.
Lev. 6.
14. & 6.

Deut. 17.
25.
Dan. 9.
11.
Gal. 3.
.c.

Esl. 9.
12.

Lam. 3.
22.

Ps. 130. 3

O

O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldst not enter into Iudgement with thy Servant, neither be extream, to mark what I have hitherto done amiss: for if thou doest, then no flesh can be justified in thy sight, nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin, with the merits of that precious Blood, which Iesus Christ hath shed for me. And seeing that he hath born the burthen of that Curse, which was due to my transgressions, O Lord, deliver me from my sins, and from all those Iudgements which hang over my head, as due unto me for them: And separate them as far from thy presence, as the East is from the West: bury them in the burial of Christ; that they may never have power to rise up against me, to shame me in this life, or to condemn me in the World which is to come. And I beseech thee, O Lord, not onely to wash away my

Pf. 5.7.

Pf. 13.5.

Pf. 140.2

Exod. 36.

25.

1 Ioh. 1.

9.

Gal. 3.3.

Pf. 103.

18.

Col. 2.

12, 13.

Eph. 2.

5, 6.

Ioh. 1, 29.

Pf. 51.7.

10.

my sins, with the blood of thine immaculate *Lamb*; but also to purge my heart, by thy holy Spirit, from the dross of my natural corruption: that I may feel thy Spirit, more and more killing my sin, in the power and practice thereof; so that I may with more freedom of *mind* and liberty of will, serve thee the everlasting God, in righteousness and holiness, this day: And give me grace, that by the direction & assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unfained servant unto my lives end, that when this mortal life is ended, I may be made a partaker of immortality, and everlasting happiness in thy Heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of days, which thou hast appointed for me to live in this valley of misery: Teach me so to number my days that I may apply my heart unto wisdom: and as thou dost add days unto my life; so, good Lord, I beseech

Gal. 4.
24, 25.Luk. 1.
74, 75.Mat. 24.
13.Ps. 90.
12.

I beseech thee adde *repentance and amendment* to my days; that as I grow in *years*, so I may increase in *Grace* and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may be the better enabled to lead such a *godly life and honest conversation*: as that thy name may thereby be glorified, others may take good example by me, and my soul may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*. And here. O Lord, according to my bounden duty, I give thee most humble & hearty thanks for all those blessings, which of thy goodness thou hast bestowed upon me: And namely for that thou hast of thy free love, according to thine eternal purpose elected me; before the foundation of the World was laid, unto salvation in *Iesus Christ*: for that thou hast

Rom. 14.
17.

Ep. 1. 4.
Mat. 25.
24.

Gen. 9. 6.
Ep. 4. 24.

hast created me after thine own I-
 mage, and hast begun to restore
 that in me, which was lost in our
 first Parents: for that thou hast
 effectually called me by the wor-
 king of thy Spirit, in the preach-
 ing of thy Gospel, and the receiv-
 ing of thy Sacraments, to the
 knowledge of thy saving grace, &
 obedience of thy blessed will: for
 that thou hast bought and redeemed
 me with the blood of thine on-
 ly begotten Son, from the torment
 of Hell, and thrall of Satan: for
 that thou hast, by Faith in Christ,
 freely justified me, who am by na-
 ture the child of wrath: for that
 thou hast in good measure san-
 ctified me by thy holy Spirit, and
 givest me so large a time to re-
 pent, together with the means
 of Repentance. I thank thee like-
 wise, good Lord, for my life, health,
 wealth, food, rayment, peace, prospe-
 rity and plenty: and for that thou
 hast preserved me this night, frō
 all perils and dangers of Body &
 Soul, and hast brought me safe to
 the beginning of this day. And as
 thou hast now wakened my body
 from sleep: so I beseech thee wa-
 ken my soul from sin, and carnal

Col. 3.
10.

Ex. 5. 23

Luk. 6.

8.

Phil. 2.

15.

Act. 24.

16.

1 Cor. 5.

10.

Zec. 3. 2.

security : and as thou hast caused the light of the day to shine in my bodily eyes : so, good Lord, cause the light of thy Word and Holy Spirit, to illuminate my heart: and give me grace, as one of thy children of light, to walk in all holy obedience before thy face this day : and that I may endeavour to keep faith and a cleer conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, bleis all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my final Accounts unto thee for them. Oh my God, keep thy servant, that I doe no evil unto any man this day : and let it be thy blessed Will, not to suffer the Devil, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over me, for good, and not for

for

for evil : and command thy holy
Angels to pitch their Tents round
about me, for my defence and
 safety, in my going out and com-
 ing in, as thou *hast promised* they
 should doe about them that fear
 thy name. For into thy hands, O
 Father, I doe here commend my soul
 and body, my actions, and all
 that ever I have, to be guided,
 defended, and protected by thee:
 being assured, that whatsoever
 thou takest into thy custody, can-
 not perish, nor suffer any hurt or
 harm. And if at any time this
 day, I shall through *frailty forget*
thee; yet Lord, I beseech thee,
 doe thou in mercy *remember me*,
 And I pray not unto thee, O Fa-
 ther, for my self alone, but I be-
 seech thee also be merciful unto
 thy whole Church and chosen
 people, wheresoever they live
 upon the face of the earth. De-
 fend them from the rage and
 tyranny of the *Diuel*, the *World*,
 and *Antichrist*. Give thy Gospel
 a free and a joyfull passage
 thorow the *World*, for the con-
 version of those, who belong to
 thine *Election and Kingdome*.

Bless

Psf. 3. 7.

Psf. 91.

11.

Phil. 31.

9.

Luk. 23.

46.

Neh. 13.

31.

Ps. 145. 18.

19.

Is. 39. 8.

Ps. 72.

15.

1 Tim. 2.

2.

Heb. 5.

10.

1 Tim. 2.

2.

1 Tim. 5.

25.

Heb. 1.

13.

1 Cor. 10.

13.

2 Tim. 2.

29.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the KINGS and QUEENS Majesties from all their enemies, and grant them a long life, in all happiness to raigh over us. Bless the Princes PALATINE of Rhine, and the gracious LADY ELIZABETH, their mother. Encrease in them all Heroical gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Commonwealth, to govern the Common in true Religion, Justice, Obedience, and tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortless in body, or in mind: especially, be favourable to al such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: And give them a gracious deliverance out of all their troubles, which way it shall seem

seem best to thy *wisdom*: for the glory of thy *Name*, the further enlarging of the Truth, & the more ample increase of their own comfort and consolation. Hasten thy coming O blessed *Saviour*, & end these *sinfull* days. And give me grace, that like a *wise Virgin*, I may be prepared with *Oyle* in my Lamp, to meet thee the sweet *Bridegroom* of my Soul, at thy coming: whether it be by the day of death, or of judgement: And then, Lord *Iesus*, come when thou wilt: *even Lord Iesus, come quickly*. These, and all other *Graces*, which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer which *CHRIST* himself hath taught me to say unto thee:

2 Cor. 1.
5. &c.

Mat. 25.
12. &c.

Apo. 22.
20.

Our Father, &c.

Meditations to stir us up, to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, & that therefore it were better either to omit

P. prayers

Heb. 13.
15, 16.

prayers, or else to cut them shorter : meditate that prayer is thy *spiritual sacrifice*, wherewith God is well pleased : And therefore it is so displeasing to the Devil, and so iksome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise, assuring thy self, that it doth by so much the more please God, by how much the more it is displeasing to thy *flesh*.

Pf. 14.4.
Pf. 53.4.

Iob 15. 14

2. Forget not how the holy Ghost puts it down as a special note of reprobates, *They call not upon the Lord : They call not upon GOD.* And when *Eliphaz* supposed that *Iob* had cast off the fear of God, and that God had cast *Iob* out of his favour ; he chargeth him, that he *restrained prayer before God* : making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that *whosoever shall call on his name shall be saved.* It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer,

Rom. 10.
13.

are

are one : and therefore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and evening) pray unto God, it is sure, that he hath his *measure* of *grace* in this world, and he shall have his *portion* of *glory* in the life which is to come,

Zach. 12.
10.

3. Remember, that as loathing of meat, and painfulness of speaking, are two symptoms of a sick body : so irksomeness of praying, when thou talkest with God, and carelessness in hearing, when God by his Word speaks unto thee : are two *sure signs* of a sick soul,

4. Call to mind the *zealous devotion* of the Christians in the *Primitive Church*, who spent many whole nights and vigils in watching and praying for the forgiveness of their sins; and that they might be found ready at the coming of *Christ*. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noon*: but he would also rise up at *Midnight*, to pray unto God. And if *Christ* did chide his Disciples, because they would not watch

Ps. 51. 16.
17.
Ps. 135.
57.

Mat. 26.
40.

with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers houres in seeing a vain Mask, or a Play; yea, whole days and nights in *carding & dicing*, to please thy *flesh*; be ashamed to think a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore a *un-*
edifying Tongue, (fit only for the children of ^b *mystical Babylon*) *mutter* over upon their *Beads*, every morning and evening, so many scores of *Ave maries*, *Pater Nosters*, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in judgement against thee, professing thy self to be a true Worshipper of Christ? If that thou thinkest these Prayers to be too long a task being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled.

a 1 Cor.
14. 15. &
16. 26.
27.
b Geh.
11. 7. 9.
Apoc. 17.
5.
c A superstition
Qui filo
inertis
nume-
rant sua
murmura
baccis
Men.
Alph.
lib. 4.

piled of Scripture phrase, as that thou mayest speak to God as well in his own *holy words*, as in thine own *native language*. Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the true & d only God: and indeed, a prayer in private devotion, should be one c continual speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keep thee from Prayer, or to distract thee in praying, remember, that those are the *Fowles* which the evil One sends to devour the good Seed, and the *carcasses* of thy spiritual Sacrifices; but endeavour, with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer, and holy devotion: strive not too much for that time; but humbling thy self at the sense of thy infirmity and dulness, knowing that God accepteth the *willing mind* (though it be oppressed with the

d Job. 17.

3.

c Vox

continu-

ata. nam

concisa.

& rup: a

ut hatto.

logia vi-

reuer.

Parkin

de unic.

ration.

conc. c.

10.

Mat. 13.

d. 19.

Gen. 15.

11.

Mat. 25.

41.

1 Cor. 8.

12.

heaviness of the flesh) endeavour
the next time, to recompense this
lunels, by redoubling thy zeal,
and for the time present, com-
mend thy soul to God in this,
or the like short Prayer.

*Another short Morning
Prayer.*

O Most gracious God, and mer-
ciful Father, I thine unwor-
thy servant, do here acknowledge,
that as I have been born in sin, so
I have lived in iniquity, and broken
every one of thy Commandments,
in thought, word, and deed; fol-
lowing the desires of mine own
will, and lusts of my flesh, not
caring to be governed by thy
Holy Word and Spirit: and there-
fore I have justly deserved all
shame and misery in this life, and
everlasting condemnation in Hell-
fire, if thou shouldest but deal
with me, according to thy Ju-
stice, and my desert. Wherefore,
O Heavenly Father, I beseech
thee, (for thy Son Jesus Christ
his sake, and for the merits of
that bitter death and bloody pas-
sion, which I believe that he
hath suffered for me) that thou
wouldest

wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance, which is due unto me for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love: and let the same thy good Spirit lead me in thy *truth*, and crucifie in me more and more, all worldly and carnal *lusts*, that my sin may more and more dye in me: and that I may serve thee in *unsained* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottome of my heart, I thank thee for all thy *blessings* which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, and preserving me from my *youth* - up, untill this *present* day and houre,

by the most gracious providence.

I thank thee more especially, for that thou hast defended me this Night, from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil, that may hurt me; and from falling into any gross *sin* that should offend thee: Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think, doe, or speak* this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end I commend my self, and all my ways and actions, together with all that doe belong unto me, unto thy gracious *direction* and *protection*; praying thee to keep both them and me from all evil, and to give a blessing to all our honest *labours* and *endeavours*. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious KING from all conspiracies and treasons: grant him a long and
prof.

prosperous Raigh over us. Bless our QUEEN and together the Princes PALATINE of RHENE, and the vertuous LADY ELIZABETH : endew them with thy grace, and defend them from all Evill. Bless all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgements : comfort all those that are sick and comfortless. Lord, keep me in a continual readiness, by Faith and Repen-
tance, for my last end, that whether I live or die, I may be found thine own, to thine eternal glory and mine everlasting salvation, through Iesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise, and glory, in that Prayer, which he hath sanctified with his own lips, saying. *Our Father, &c.*
Further Meditations to stir us up to
Prayer in the Morning.

THink not any business, or haste
 (though never so great)

a sufficient *excuse* to omit Prayer: in the Morning, but meditate

1. That the greater thy business is, by so much the *more* need thou hast to pray for Gods good speed and blessing thereon: seeing it is certain, that *nothing* can prosper without his blessing.

2. That many a man, when he thought himself *surest*, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his door, and never came in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee, And if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill ayres; how much more careful shouldest thou be to pray, to preserve thy soul from evil temptations?

4. That the time spent in prayer never hindreth, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the World, thou goest into a *Forrest*, full of unknown dangers; where

Quem
dies vi-
dit ve-
niens
super-
bum;
Hunc
dies vi-
dit fugi-
entem ja-
centem.
Seneca.
Nescis
quid
vesper
serus
vehat.
Varro.

where thou shalt meet many *bryers* to tear thy good name: many *snares* to trap thy life, and many *Hunters* to devour thy soul. It is a field of pleasant *grass*, but full of poysonous *Serpents* Adventure not therefore to go *naked* among these *bryers*, till thou hast prayed Christ to *cloathe* thee with his righteousness: nor to pass thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*; nor to walk *bare-foot* thorow this *snakie* field; till, having thy feet *shod* with the preparation of the Gospel of Peace, thou hast prayed to have still the *brazen Serpent* in the eyes of thy *faith*: that so if thou comest not home *Holyer*: thou mayest be sure not to return worser, than when thou wentest out of doo^r.

Therefore, though thy haste be never so much, o thy business never so great, yet goe not about it, nor out of thy doors, till thou hast at least used this or the like short Prayer.

A brief

*A brief Prayer for the
Morning.*

O Merciful Father, for *Iesus Christ* his sake, I beseech thee forgive me all my *known & secret* sins, which in thought, word, or deed, I have committed against thy Divine Majesty: And deliver me from all those *Judgements* which are due unto me for them; and *sanctifie* my heart with thy Holy Spirit, that I may henceforth lead a more *godly and religious* life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest; I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self, and *all my actions*, unto thy blessed protection and government; beseeching thee, that whether I live or die, I may live & die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out, and coming in*, and grant that whatsoever I shall think, *speake,*

or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last Accounts. Grant this, O Heavenly Father, for Iesus Christ thy Sons sake: in whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that prayer which Christ himself hath taught me, saying.

Our Father, &c.

Meditations, directing a Christian how he may walk all the day with God like Enoch.

HAVING thus begun, keep all the day after, as diligent a watch as thou canst over all thy thoughts words and actions, which thou mayest easily do, by craving the assistance of Gods Holy Spirit: and observing these few rules.

First, for thy thoughts.

2. **B**E careful to suppress every sin in the a first motion. Dash h Babylons children, whilest they are young) against the stōes. Tread (betimes) the c Cockatrice egge, lest

Rom. 8.
26.

Psal. 2. 3.
Prov.
27. 2.

a Eph. 4.
21.

Mat. 5.
18. 19.
b Ps. 137.
9.

c 1/2. 59.
3.

Sam.

4. 4.

d Qui.
conci-
entiae
curam
abjici-
unt, nec
homi-
nes re-
veren-
tur, nec
Deum.
Prov. 6,
14.
Zac. 3.
27.

lest it break out into a *Serpent*. Let sin be to thy heart a *stranger*, not a home dweller. Take heed of falling oft into the same sin lest the *custome of sinning* & take a-
way the conscience of sin, and then shalt thou wax so *impudently wick-
ed*, that thou wilt neither *fear* God, nor reverence Man.

2. Suffer not thy mind to feed it self upon any imagination. which is either *unpossible* for thee to do; or *unprofitable*, if it be done: but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *Iudgement*, to a-
void it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfill thy mind in all things: but learn to deny thy self those desires (though never so pleasing to thy nature) which being attain-
ed, will draw either *scandal* on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery, through *unbelief*, *self love*, and
withfull

willfull breaches of Gods Law : and the necessity of Gods mercy, through the merits of Christs passion, to be such, that if thou wert demanded, *What is the vilest creature upon earth ?* thy Conscience may answer ; *Mine own self, by reason of my great sins.* And that if on the other side thou wert asked, *What thou esteemest to be the most precious thing in the World ?* Thy heart might answer, *One drop of Christs blood to wash away my sins.* And as thou tenderest the salvation of thy soul, live not in any willfull filthiness. For true faith, and the purpose of sinning can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy general calling, as in the frequent use of the Word, and Sacrament; but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements : like Iosias, who turned to God with all his heart according to all the Law of Moses: And Zachary and Elizabeth, who

walked

1 Reg.
12. 39.
Luk. 1.
16.

walked in all the Commandments of God without reproof. But if at any time, through frailty, thou slippest into any sin, lye not in it, but speedily rite out of it by unfained repentance ; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation : the end never proves good. And though attained by due desert ; yet manage it wisely, lest it prove more dangerous than contempt. For, States desire but to keep down whom they *contemn* for their unworthiness ; but to *cut off*, whom they envy for their greatness. He therefore is truly prudent (who considering the premises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a *discontented* mind, for it may work thee more woe, than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou doest enjoy, to have some crosses. God gives thee many blessings, lest through

a Socrates in
forum
egressus,
Quam
multis
ego (in-
quit) noc-
et ;
Non est
ergo
pauper
qui co-
ret, sed
qui e-
get.

through want (being his child) thou shouldest *despair* : and he sends thee *some crosses* : lest by too much prosperity (playing the fool) thou shouldest *prelume*. Many who have mounted to great dignities, would have contented themselves with *b meaner*, had they known their *c great dangers*. And therefore *competency* rather than *eminency*. And in all thy will, have ever an eye to *Gods will*, lest thy *self action* turns to thy own *destruction*. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself ! Whatsoever *cross* therefore thou hast to *discontent* thee, remember, that it is less than thy *sins* have *deserved*. Count therefore Christ thy chiefest joy, and sin thy greatest grief : estimate no want, to the want of *Grace* ; nor any loss, to the loss of *Gods favour* : and then the discontentment for *outward means* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint

Q

Pauls

b Dimidium plus toto.

M. Rod.

c Periculis summos fulmina montes

Hor. Tangunt magnos tristia fata deos.

Ovid.

A. 2. 8.

Beatus

Qui notu, nimis omnibus, ignotus moritur sibi

Senec.

1 Tim. 6.

7, 8, 9.

Insanias

damnan-

di sunt,

qui tam

multa

tam anx-

ie con-

gerunt,

quam

si: tam

paucis

opus.

Prov.

Pro. 30.

8, 9.

Vivitur

exiguus

melius,

Claud.

1 Tim. 6.

8, 9.

Gen 18,

10.

a Col. 3.

1, 2.

Phil. 3.

20.

b Job. 7.

9.

Ps. 131.

21. &c.

S. Pauls admonition; We brought nothing into this World, and it is certain, that we can carry nothing out. And having food and rayment, let us be therewith content: But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise Agur: O Lord, give me neither poverty nor riches, feed me with food convenient for me, lest I be too full and deny thee, and say: Who is the Lord, or lest I be poor and steal, and take the Name of my God in vain.

7. Bestow no more thought upon Worldly things, than thou needs must, for the discharge of thy place and the maintenance of thine estate: but still let thy care be greater for a Heavenly, than earthly things: & be more grieved for a dishonour done to God, than for an injury offered to thy self: But if any private injury be offered unto thee, beate it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his cross, he
e over.

^c *overcame* in the end. But thy good name in the mean while is wounded : beare that also with patience : For he that at the last day will give thy *body* a resurrection, will as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self, is more than that which thine *enemy* can do unto thee. Neither canst thou more rejoyce him, than to hear, that it thoroughly vexeth thee. But if thou canst shew *Patience* on earth, GOD will shew himself just from Heaven. Pray for him ; for if thou be a good man thy self, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still *continueth* in his *malice*, and *increaseth* in his mischief, give thou thy self unto Prayer ; committing thy self, and commending thy *cause* unto the *Righteous Judge* of Heaven and Earth ; say ing with *Jeremy* ; O Lord of Hosts, that *judgest* righteously, and tryest the reins and the heart : vengeance

c Nobile
vincen-
di ge-
nus est
patientia
vincit
Qui pa-
titur : Si
vis vin-
cere, dis-
ce pati.
Optima
injuriae
ulatio est
oblivio ;
efficace-
nim ut
animum
leves,
nec ma-
gis lac-
dit quam
si facta
non el-
set.

Jer. 11.
20.

is thine, and unto thee have I opened my cause. In the mean while, wait with David) on the Lord: Be of good courage, and he shall comfort thine heart.

Ne ver-
bis quic-
scis o-
stences;
sed re-
bus te
ostende-
scire.

b Ps. 69.
18.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men; the blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self; deal but uprightly, others will doe that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealings by thee.

9 Esteem no sin little, for the Curse of God is due to the least: and the least would have damned thee, had not the Son of God dyed for thee. Bewail therefore the misery of thine own estate: & as occasion is ministred, *emourn* for the iniquity of the time, pray to God to amend it, & be

c Ex. 9.4.
Ps. 69.9.
10.
Mar. 3.1

be not thou one of them that make it worse.

10. Lastly, think often of the *shortness* of thy life, and *certainity* of death; and wish rather a good life, than a long. For as one day of *Mans* life is to be preferred before the *longest* age of a *Stagg*, or *Raven*: so one day spent religiously, is to be higher valued, than a mans *whole* life, that is consumed in prophaneness.

Cast over therefore once every day the number of thy days, by subtracting those that are past (as being vanished like yester-nights dream) contracting them that are to come, (sith the *one* half must be slept out, the rest made uncomfortable, by the *troubles* of the *World*, thine own sickness, and the *death* of friends) counting *only* the present day thine; which spend, as if thou wert to spend *no* more.

Second'y, for thy words.

1. **R**emember, that thou must answer for every *idle* word; that in *multi loquie* the

potest praesentem diem recte vivere is, qui se on e-
am, quali ultimam victurum esse cogitat. c *Mas*, 12.
35 d *Prov.* 17 27. & 10, 19 Dixisse seape poenituit, ta-
cuisse vero nunquam.

d Hen
fugunt
iraeno
non re-
morante
dies.
Ps. 90. 9.
10. 19.
Non
quam
diu, sed
quam
bene.
a Fuit,
non vi-
xit.
Sen.
Non re-
fert
quam'a
lit viras
dintur-
nikas,
sed qua-
lis sit
admini-
stratio.
V u s
Tota
vita dies
unus. ac
mirum
sit homi-
nes non
exsatis-
ri sildem
cories re-
deuntis
bus.
b Non
wisest

• Nescit
 vox mis-
 sa rever-
 ti, Quam
 pericu-
 losum
 illud:
 Lingua
 quo va-
 det. Nef-
 cit poe-
 nitenda
 loqui
 qui pro-
 ferenda
 prius
 suo tra-
 didit ex-
 amini.
Cathod.
l. 10. ep. 4
b Iam.
1. 19.
 Consul-
 tias est
 facere
 quam in-
 cepte lo-
 qui.
c1 Pet.
2. 1.
Pf. 3. 2.
 Si men-
 dacem te
 norint.
 nemo ti-
 bi credit
 et is mihi
 affirmes
 verissi-
 ma *Aris.*
 Odi tan-
 quam a-
 maturus.

wisest man shall over-shoot him-
 self, Avoid therefore all *seditions*
 and idle talk, whereof seldome a-
 riseth comfort, many times *repen-*
tance: especially beware of *rash*
 answers, when the tongue *out-*
runs the mind. The Word was
 thine whilest thou keptst it in: it
 is * *another*s as soon as it is out.
 O the shame, when a mans own
 tongue shall be produced a wit-
 ness, to the confusion of his own
 face.

Let then thy words be *few*,
 but *advised*: *fore* think whether
 that which thou art to speak,
 be fit to be spoken: affirm
 no more, than what thou know-
 est to be *true*; and be rather *b* *si-*
lent, than speak to an *ill*, or to no
 purpose.

2. Let thy heart and tongue e-
 ver goe together in *honesty* and
truth: hate *c* *dissembling* and *ly-*
ing in *another*, detest it in thy *self*,
 or God will detest thee for it: for
 he hateth a *liar*, and his Father the
Devil alike. And if once thou be
 discovered to make no conscience
 of *lying*, no man will believe
 thee when thou speakest a *truth*; but

but if thou lovest truth, more credit will be given to thy word, than to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lie, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of d infirmity (or against his will) and him who offendeth g maliciously, and of set purpose: let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldst thy meat from poyson; and let thy talk be h gracious, that he that hears thee, may grow better by thee: and be ever more earnest when thou speakest of Religion, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to find the truth and magnifie it. Study therefore

Si verum audiss, silentio protinus reverere, illique tapquam divina rei assurgito:

d Prov.
6.3.
Ab. 2.17.
1 Tim. 4.
13.
g Ps. 59.
5.
Pl. 10.
1.7.

h Eph. 4.
29.
Ps. 1.2.
Pro. 31.
36.
Pii est
alios
reddere
nlos.
Ps. 139.
21.
Ps. 69.
9.

three things especial'y : to *understand well*, to *say well*, and to *doe well*.

And when thou meetest with Gods children, be sure to make some holy advantage by them : learn of them *all* the good that thou *canst*, and communicate with them *all* the good things that thou knowest. The more good thou teachest *others*, the more will God still minister unto thee. For, as the gifts of men, by much using, doe *perish & decrease* : so the gifts of God, by much using, doe the more grow and *encrease* ; like the *widows* pitcher of oyle, which the more it poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is *told* you, and that you tell not *m* all that you *hear* : for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first *assured* of the truth, then censure. And as thou tendrest the reputation of an honest heart, never let *malice in hatred* make thee to *reveal*, that which

k Mar.
4.23, 25.

12 Ki. 4.
2.

m Ecc. 3.
7.
Luk. 2.
19.
Arca-
num ti-
bi credi-
tum fi-
delius
custodi
quam
deposi-
tam pe-
cuniam.

which love in *friendship*, bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast *many acquaintance*, yet make not any thy *familiar friend*, but he that *truly* † *fears God* : Such a one thou never needest to fear : For though you should in *some particulars* fall out, yet *Christian love*, the *main ground* of your friendship, will never fall away, and the *fear of God* will never suffer him to doe thee any villany.

Secondly, doe nothing in the sight of a *civil friend*, for which thou canst not be *safe*, unless it be concealed : nor any thing for which (if *just cause* be offered) thou needst fear him, if he proves thine *unjust enemy*. If thou hast done any thing amiss, ask God forgiveness & perswade thy self, rather than *thy friend*, to keep thine own counsell. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that *cause fail*, the friendship *falleth off*.
non hominibus gerendum.

† Vera
amicis
tia rati-
onum
do est
inter
bonos.
Mali nec
inter se
amici
sunt, nec
cum bo-
nis. Ci-
vilem
amicum
sic ha-
beas, ut
potes
posse in-
imicum
feri.
Quod
tacere
vis, pri-
or ipse
taceas.
Bellum
non est
homi-
num sed
(quod
verbum
sonat)
bellu-
rum &
vitiis

And

Ep. 5. 4.
Ps. 15. 3.
Irridere
pium ne-
fas, im-
pium
immine:
hominu.
inhuma-
num Ne-
mo vi-
detur si-
bi tam
vili. ut
irrideri
merca-
tur.
Phil. 4. 4.
Pro. 24.
17.

And the rather : because that as God breeds among men, *Truth*, *Peace*, and *Amity*, that we should live to doe one another good; so the *Diuel* daily seweth falshood, *discord*, and enmity, to cause (if he can) the dearest friends to de-
vour one another.

5. Make not a jest of another mans infirmity: remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoff, his mind travels (as a woman with child) till he be delivered of it. Yea he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be merry, have a special care to three things.

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it be not against *Chastity*, and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine *Enemy*, for thou knowest not what shall be the manner of thine

thine own end. But be more *
glad to see the worst mans amend-
ment, than his punishment. Hate
no man, for fear lest *Christ* loves
him : who will not take it well,
that thou shouldest hate whom he
loveth. *Christ* loved thee, when thou
wast his enemy : by the merits
therefore of his blood, he requi-
reth thee, for his sake to love
thine Enemy. Deny him (being a
Christian) if thou darest. He
asketh but forgiveness for for-
giveness. The forgiveness of an
hundred pence, for the forgive-
ness of ten thousand Talents. The
threescore hundred thousand
Crowns, for ten Crowns. Pity
forgiveness of Man, for the infi-
nite forgiveness of Almighty
God. Though thou thinkest
thine Enemy unworthy to be
forgiven : yet *Christ* is worthy
to be obeyed.

7. When the glory of God,
or good of thy neighbour doth
require it ; speak the truth, and
fear not the face of Man. The
frown of a Prince may some-
times be the favour of God Nei-
ther shall flattery still hold in
credit.

*Valenti-
anus.
Imp.
Cum
suppli-
cio mor-
tis ali-
quis affi-
ciendus
esset, a-
jebat se
malle ad
vitam
revoca-
re. Cru-
delis a-
nimi est
alienis
malis
gaudere
& non
misereri
commu-
nem na-
turam.
Rom. 9.
8. 10.
Ep. 2. 4.
Mat. 28.
24. 25.
Ps. 119.*

Nec mendacii
utilitas
est diu-
turna.
nec ve-
ritatis
damnum
diu no-
cet. Re-
prehen-
sio sem-
per vel
meliores
vel cau-
tiores
reddit.
Si repre-
hendi
fessae
gre re-
prehen-
denda ne
feceris.
Lev. 19.
22.
Dut. 28.
48.
Rom. 9. 5
Et. 5. 15.
Ps. 19.
22.
Qui fa-
cile in-
feris ju-
ra, in-
jocis ju-
rabis;
qui in-
jocis &
menda-
cio.
Vixit.

credir, nor truth alway continue
in disgrace.

8. Ever think him a true friend, who tells thee secretly & plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or waryer. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths: much less ought we to abuse it vainly in our talk. But ordinarily to use it invainly, rash, or false oathes, is an undoubted

ed sign of a soul, that never truly feared God. Pray therefore with David, when thou art to speak in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly in a praising, be discrete; in *b saluting*, courteous; in *c admonishing*, friendly; in *d forgiving*, merciful; in *e promising* faithful; and bountiful in *f recompensing* good service, making not the rewards of *virtue*, the gifts of *favour*.

Thirdly, for thy Actions.

I. **D**Oe no evil, though thou mightest: for God will not suffer the *least* sin (without bitter repentance) to *escape* unpunished. Leave not undone any good that thou canst. But do nothing without a *calling*, nor any thing in thy *calling*, till thou have first taken counsel at Gods Word, of the *lawfulness* thereof, and prayed for his blessing upon thy endeavour; and then doe it in the name of God, with cheerfulness of heart, committing the success unto him; in whose power it is, to bless with his

Pf. 141. 3.

a 1 Pet. 5. 12.

b Rom.

1, 10.

Affabili-

tas & co-

mitas

sunt

nullius

impendit

amiciti-

as tamen

magnas

conglu-

tinant

exhibita

dissol-

vunt

praeter-

missi.

c 1 Thef.

5. 16. 14.

d 1 Thef.

3. 1.

Lev. 19.

17.

e Pf. 15.

4.

Ex. 12. 15.

1 Deut.

15. 13. 14.

Pf. 119.

101.

1 Cor. 7.

2.

1 Sam.

30. 8.

1 Cor. 8.

5.

his grace, whatsoever business is intended to his glory.

Immithe
semper
occasio-
ni suae
diabo-
lus.
Greg.

Mat. 7.

12.

Luc. 16.

2.

2 Cor. 6.

2.

2 Cor.

5. 10.

Gen. 29.

9. 11. & 6.

2 Sam.

12. 12.

Luk. 8.

17 & 12

2.

2. When thou art tempted to do an evil work, remember that Satan is where his business is. Let not the Child of God be the instrument of so base a slave; hate the work, if thou abhorrest the author. Ask thy Conscience these two questions: Would I have another to do this unto me? What shall I answer Christ in the day of my account, if contrary to my knowledge and Conscience, I shall do this wickedness, and sin against him? And remember with Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph) from all sins, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did Davids, to the open light, before all Israel, and before the Sun. Be therefore as much affraid of secret sins, as of open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular or darling sin, which the corruption of

of thy nature could best agree withal : For the crafty *Devill* can hold a mans soul as *fast by one*, as by *many* sins ; and faster by that *one* which doth *please* thee , than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a sin: so be carefull to shun the *occasion*.

3. In effecting good actions , which are within the compass of thy calling, distrust not Gods providence , though thou see the *means* either wanting or weak . And if *means* do offer themselves, be sure that they be *lawfull* ; and having gotten lawfull means, take heed that thou rely not more upon them than upon God himself. Labour, in a lawfull calling, is Gods ordinary means, by which he blesteth his Children with outward things. Pray therefore for Gods blessings upon his own *means*. In Earthly business, bear an *heavenly* mind : do thou thy best endeavour, and commit the whole success to the *fore-ordaining wisdom* of Almighty God. Never think to thrive by those means which God hath *accursed*.

That

Prov. 5.
8. & 6.7.
omnis
peccan-
di occa-
sio vi-
tanda
est, nam
qui amat
pericu-
lum pe-
rabit in
illo.
Eccles. 3.
Judg. 7.
27.

Mat. 16.
26.

Hic mu-
rus ahe-
nus es-
to Nil
conscire
sibi, nul-
la palle-
cere cul-
pa.

Hor.

Aff. 24.
16.

Pf. 118. 6,
7.

Rom. 8.
21.

Ppov. 16.
17.

Gen. 3. 4,
6.

Gen. 21. 7,
29, 42.

Ex. 32.
25.

Nam. 14.
42, 43 &c

Pf. 27. 11.
12. 13.

That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both actions and means, endeavour with Paul to have always a clear conscience towards God, and towards men.

Look to your selves, what conscience ye have.

For conscience shall damn, and conscience shall save.

4. Love all good things for Gods sake: but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine Enemy: for either God will make thine enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemy, unless that first his sin have prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, & live still in the favour of his God: let him redeem the folly of the time past, with serious repentance: look to the time present with Religious diligence. and take heed to the time to come, with careful providence.

5. Give

5. Give every man the honour due to his place, but honour a man more for his goodness than for his greatness. And of whomsoever thou hast received a benefit, (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternal love, and a spur to godly life.

6. Be not proud for any external worldly goods, not for any internal spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again: their loss therefore is the less to be grieved at. Not for any internal gifts: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abate his gift, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

R

Re

Tum re-
ctevives
si curas
est quod
audis.
Mor. ap.
ad Rom.
Nil ju-
vat bo-
num no-
men re-
clamen-
te con-
scientia.

Be the same in the sight of God. who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an outward good name, when thy Conscience shall inwardly tell thee, it is undeserved and therefore none of thine. A deserved good name for any thing, but for godliness, lasts little, and is less worth. In all the holy Scriptures, I never read of an Hypocrites repentance: & no wonder, for whereas after sin, conversion, is left as a means to cure all other sinners; what means remains to recover him who hath converted conversion it self into sin? Woe therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the

Nam. 23.
Ro.
Ps. 37.
35, 36,
37.

the Exercise of Religion, as mat-
ters of course and custome, without
care and conscience, to grow more
holy and devout thereby. Ob-
serve therefore how by the con-
tinual use of Gods means, thou
feelest thy special *corruptiōs* weak-
ned, and thy *sanctification* more
and more encreased: and make
no more shew of holiness *out-*
wardly to the world, than thou
hast in the sight of God *inwardly*
in thine heart.

8. Endeavour to rule those who
live under thine authority, rather
by love than by fear: for the rule
by a love, is *easy* and *safe*, but
tyranny is ever accompanied with
care and b *terror*. Oppression
will force the oppressed to take
any advantage, to shake off the
yoke that they are not able to
beare: neither will Gods Justice
suffer the sway that is grounded
on Tyranny, long to continue.
Remember that though by c
humane ordinance they serve
thee: yet by a more peculiar right
they are d Gods servants. Yea,
now being Christians, not as
thy servants, but above servants;

R 2

1 Cor. 1
28.1f. 58. f
6.
Mat. 23.
27, 28.
Ps. 51. 6

a Ama
8c impe-
ra-Blan-
do vis
latet
imperio.
Ans.
b Qui
terret,
pius, ille
timet.
Sors illis
Tyranno
Conve-
nit.
Cland. de
Instit. ut.
prin.
c 1 Pet.
2. 17.
d Lxx 25
55.
Phil. 5.
16.
as 1 Cor. 9. 5.

e Si Pa-
riclas
quoties
clam-
dem Do-
mini
inducet
apud se
dicere
confue-
rat. At-
tende
Pericles
quod iuge-
staturus
es impe-
rium in
liberos
Atheni-
enses :
Plut. in
Apophr.
Quanto
magis
tu quo-
ties au-
thorita-
tem ex-
ercitu-
rus es a-
pud te-
ipsum
dicere
deberes :
memento
homo
quod im-
perium
geris in
libera-
tos Chri-
stianos.

f Qui statuit aliquid parte inaudita altera, sequum li-
cet sternerit, haud aequus fuit. Senec. in Med. Judi-
cious Fr. Bacons *Essays of Iudicature.*

as brethren beloved in the Lord.
Rule therefore over e Christi-
ans (Being a Christian) in love
and merrey ; like Christ thy Ma-
ster.

9. Remember that of all a-
ctions none makes a *Magistrate*
more like *God* (whose Vice-ge-
rent he is) than in doing justice
justly : For the due execution
whereof :

First, have ever an open ear to
the *just* complaints of *unjust* deal-
ings.

Secondly, so lend one care to
the *accuser*, as that thou keep the
other for the *accused*: for t he that
decreeth for *either* part, before
both be heard, the decree may be
just, but himself is *unjust*.

Thirdly, in hearing both parts,
encline not to the right hand of
affection, or to the left of *hatred* :
as to believe arguments of *per-
suasion* for a friend, before argu-
ments *concluding* for a foe.

Fourthly, deny no Iustice, which
is *Regia mensura*, to the meanest
Subject : but let the cause of

the poor and needy, come in equal ballance with the Rich & Mighty. If thou perceivest on the one side in a cause, the high Hills of cunning advantage, powerful combination, and violent persecution: and on the other side, the low Vallies of poverty, simplicity, and desolation: prepare the way (as God doth) to judgement, by *k* raising Vallies, and taking down hills, equal inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, 'twixt party & party, let thy conscience be careful, rather **Ius dicere*, to pronounce the Law that is made, *secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearful malediction: Cursed be he that removeth his Neighbours Land mark; In trials of life and death, let Judges like *Elohim*, in Justice, remember mercy; and so cast the severe eye of Justice upon the fact, as that they look with the pitiful eye of Mercy upon the Malefactor, wresting the favour of Law,

k Luk. 3.
4.5.
Is. 40.3.

† 2 Co.
19.20.

Deut 28
17.

Abak.
5.1.

• Melius
ut pere-
at unus,
quam u-
nitas.
• Ense
rescin-
dendum,
ne pars
sincera
trahatur.

to the favour of *Life*, where *Grace* promiseth amendment : but if *Iustice* requireth that * *one* rather, than *unity*, must perish, and that a rotten member must be a cut off, to save the whole body from putrifying : *sic Iustitia*. But whilst thou art pronouncing the Sentence of Iudgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Iudge, before whom thou must shortly appear to be judged thy self ; at what time thou mayest leave to thy friend this for thine Epitaph :

*Nuper eram Iudex, jam Iudicis
ante Tribunal.*

*Subsistens paucos iudicor ipse mo-
do.*

¶ T. I. 8.

Many (I know not upon what grounds) seem to be much agrieved with the *Laws* of the Land : but wiser men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Iudex ea legitime utatur ; We know, that the Law is good, if a man use it lawfully.* And he shall be unto me a
righteous

righteous Iudge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Iudge, I say with Iehosaphat : *Be of courage and doe Iustice ; and the Lord will be with the good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure, is but short : but the pains of pleasure abused, are eternal. Use therefore lawful recreation, so far forth, as it makes thee the fitter in body and mind, to doe more cheerfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short, And he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past ; and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts. Be therefore careful henceforth, to make the most advantage of thy short time that remains ;

1 Cor. 19.

11.

Prov. 24.

17.

Phil. 4. 8.

Vita

brevis,

opusque

multum

operarii

pigri &

urget

Pater-

familias

Rabb.

Apo. 1.

12.

Apo. 12.

12.

1a. 5. 9.

as a man would of an old Life that were neer expiring: & when thou disposelt to recreate thy self, remember, how small a time is allotted for thy life: & that therefore much of that is not to be consumed in idleness, sports, plays, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation: but zealously to serve God in Religion, and conscientiously to serve his Neighbour in his vocation, and by both to ascertain himself of eternal salvation. Esteem therefore the loss of ** time* one of the greatest losses. Redeem it carefully, to spend it wisely: that when that time cometh that thou mayest be no longer a Steward on Earth; thy Master may welcome thee, with an *Eng bone serve*, and give thee a better in heaven; where thou shalt joytully enjoy thy Masters joys for evermore.

* Nil
est aliud
tempus
quam
vita;
quam
unus-
quisque
tantum
se amare
profice-
tur,
quam rei
nullius
magis

fit prodigus, quam temporis. Eph. 5. 26. Luk 16. 2.
Mar. 25. 1. Ps. 90. Job 14. 5. Vive memor quam sis
aevi brevis. Moras.

Medita-

Meditations for the Evening.

At Evening, when thou preparest thy self to take thy rest, Meditate on these few points.

1. **T**Hat seeing thy daies are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind, what sin thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy self for both. If thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory. and count that * day lost wherein thou hast not done some good.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault: presume not to sleep, till

* Hen
perdidit
icm.
Tit.
Vup.
Apoph-
tegm.
Nulla
line li-
nea dies.

till thou have upon thy knees, made a *particular reconciliation* with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score *even* with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning, before his Majesty in thy Judgment day.

4. If thou have fallen out with any in the day, let not the Sun go down in thine anger ^a that night. If thy Conscience tells thee that thou hast wronged him, *acknowledge* thine offence, and ^{*}intreat him to forgive thee. If he have wronged thee, offer him *reconciliation*; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat. 5. 23.* But in any case presume not to be thine own revenger; for in so doing, thou dost God a double injury: First, in offering to take his *Sword of Justice*, out of his hand, as though he were not just: having reserved the execution of vengeance to himself. Secondly, in, *usurping authority* over his servant without

^a Eph. 4.

26.

^{*} Non

turpe est

veniam

precari:

turpe est

Deum

aut ho-

minem

habere

inimi-

cum.

Mibi

vindicta

dicit

Domi-

nis.

Rom.

12. 19.

Non est

tibi jus

in ser-

vum ali-

enum,

immo in

confer-

vum

cum.

without referring the cause to his hearing, and censure, being his, and thy Master. Besides thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to GOD to revenge, to thee to forgive,

And in testimony that thou hast freely forgiven him, pray unto God for the *forgiveness* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy power) do him good, and *rejoyce* in doing it: for he that doth good to his *Enemies*, shews himself the Child of God; and his reward is with God his Father.

5. Use not sleep as a means to satisfy the foggy *litherness* of thy *flesh*; but as a *medicine* to refresh thy tyred senses and members: *Sufficient* sleep quickneth the mind, and reviveth the body: but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

6. Remember that many go to bed and never rise again, till they be wakened and raised up by the fear-

fearfull sound of the *last Trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer*, *sleepeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleep securely*, and *safely*, yield up thy self into the hands of *God*, whilest thou art waking: and so go to bed with a reverence of *Gods Majesty*, and consideration of thine own *miserie*, which thou maist imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the Morning: and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes and hands, to thy Heavenly Father in the name and mediation of his holy Son *Iesus*; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day,

2. *Craving* most earnestly (for *Christ his sake*) pardon and forgiveness for them.

3. *Re*

3. Requesting the assistance of his holy spirit for amendmēt of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royall Posterity, our Ministers and Magistrates, and all our Brethren, visited or persecuted

7. Lastly, commending thy self and all thine, to his gracious custodie, all which thou mayest doe in these or the like words.

A Prayer for the Evening.

O Most gracious God and loving Father, who art about my bed, and knowest my down lying and my vprising, and art neer unto all that call upon thee in truth and sincerity, I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grie-

Ps. 139.

23.

Ps. 45.

18.

Ps. 51. 9.

Hib. 9. 6.

Luk. 15.
18.
Dan. 6.
21.

Ephes. 4.
30.

Pf. 119.
27.
Isa. 6. 5.
Isa. 1. 19.

Rom. 3.
15 16.

grievously I have sinned against Heaven, and before thee : For, O Lord, I have transgressed all thy commandments and righteous Laws, and not only through negligence and infirmity, but oftentimes through wilfull presumption, contrary to my knowledge : yea, contrary to the motions of thy holy Spirit, reclaiming me from them ; so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul and body, to be the Temples of thy Holy Ghost : I wretched sinner, have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine ears in hearing impure and unchaste speeches, my tongue in leasing and evil speaking : my hands are so full of impurity, that I am ashamed to lift them up unto thee : and my feet have carried me after mine own wayes : my Understanding & Reasoning which are so quick in all earthly matters, are onely blind and stupid, when I come to meditate or discourse

course of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain: Yea, Lord, by wo-
 full experience I find, that natu-
 rally, all the imaginations of the
 thoughts of mine heart are only evill
 continually. And these my sins are
 more in number, than the hairs which
 grow upon mine head, and they have
 grown over me like a loathsome
 leprosie: that from the crown of my
 head, to the sole of my feet, there re-
 mains no part which they have
 not infected. They make me
 seem vile in mine own eyes: how
 much more abominable must I
 then appear in thy sight. And the
 custome of sinning hath almost ta-
 ken away the conscience of sin,
 and pulled upon me such dulness
 of sense, and hardness of heart,
 that thy Judgments denounced
 against my sins, by the faithfull
 Preachers of thy Word, do not
 terrifie me to return unto thee
 by unfained repentance for them.
 And if thou, Lord, shouldst but
 deal with me, according to thy

Justice

Gen. 6. 5.

Ps 40.
12.

Isa. 1. 6.

2 Sam. 6.
22.
1. 3. 6.
3. 20.

Zach. 13.

10.

Jer. 20.

13.

Injustice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance: I humbly beseech thee, for the bitter death, and bloody Passions sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever streaming Fountain of the blood of *Christ*, which thou hast promised to open under the New Testament, to the penitent of the house of *David*: that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds: that they never be more seen, to shame me in this life, or to condemn me before thy Judgment Seat, in the world which is to come. And for as much, O Lord, as thou knowest, that it is not in man to turn his own heart, unless thou dost first give him grace to convert: And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me

me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine *holy Spirit*, which thou hast promised to give (to the world's end) unto all thine Elect people; and let the same thy *holy Spirit* purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of thy *holy Ghost*, to serve thee in Righteousness and Holiness all the daies of my life: That when (by the direction and assistance of thy *holy Spirit*) I shall finish my course in this short and transitory life, I may chearfully leave this world, and resign my soul into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thine Heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repen-

S

tance

D. Du-
m. ne
quod
jubes, &
jube
quid
vis.
Aug.

Mat 28.
20.
1oh. 16.
13.

tance, as that I may with *tears* lament my sins past, with grief of heart bee humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep mee in the unity of thy Church, lead me in the truth of thy word, and preserve me, that I never swerve from the same, to Popery, nor any other errour or false worship, and let thy Spirit open mine eyes more and more to see the wondrous things of thy Law, and open my lips that my mouth may daily defend thy Truth, and set forth thy praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a patient spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me, to govern my heart in thy fear, and to guide all my life in thy favour: that whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.

And here (O Lord) according

Pf. 119.
18.

Pf. 51.
15.

Pf. 19.
14.

as I am bound, I render unto thee from the *Altar* of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed upon my soul and body, for this life and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *Preservation* from my child hood untill this present day and hour: and for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health*, *wealth*, *food*, *raiment*, and *prosperity*: and more especially, for that thou hast defended me this day now past, from all perils and dangers; both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest; so I beseech thee. sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: that so this dull and wearied body of mine, being refresh-

ed with moderate sleep and rest, I may be the better enabled to walke before thee doing all such good works, as thou hast appointed; when it shall please thee, by thy divine power to waken me the next morning. And whilest I sleep: doe thou, O Lord *who art* the Keeper of Israel, that never sleepest, watch over mee in thy holy providence, to protect me from all danger, so that neither the evil angles of Satan, nor any wicked enemy, may have any power to do me any harm or evil. And to this end, give a charge unto thy holy angels, that they (at thine appointment) may pitch their tents round about me, for my defence and safety, as thou hast promised that they should do about them that feare thy name, And knowing that thy Name is a strong Tower of defence unto all those that trust therein; I here commend my selfe (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep: O Lord, for Christ his sake have mercy upon me, and receive

Ps. 121. 5.

Apoc.
22. 7.

Ps. 34. 7.

Prov. 18.
10.

receive my soule into thy Heavenly Kingdome, and if it be thy blessed pleasure to adde more days unto my life: O Lord, adde more amendment unto my days, and weane my mind from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on heaven and heavenly things. And perfect daily in me, that good work, which thou hast begun to the glory of thy name, and the i salvation of my sinfull soule.

O Lord, I beseech thee likewise save and defend from all evil and danger, thy whole Church the KINGS Majestie, the QUEEN, together, with the Princes PALATINE of RHENE, and the religious Princess Elizabeth, their Mother: keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates, of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to

Apoec. 6.
10, 12, 20.

Mat. 19.
18.

Luk. 14.
14.

all thy people, whom thou hast thought meet to visit with any kind of sickness, cross, or calamity. Hasten, O Father, the coming of our Lord Iesus Christ. Make me ever mindfull of my last end, and of the reckoning, that I am to make unto thee therein: and in the mean while, carefull so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Resurrection of the Iust; when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of Iesus Christ thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee, Our Father, &c.

Another shorter Evening Prayer.

Luk. 2.
61.

Luk. 7.
47.

Luk. 13.
14.

Luk. 5.
30.

O Eternal God and heavenly Father, if I were not taught and assured by the promises of thy Gospell and the examples of Peter, Magdalen, the Publican, the prodigall Child and many other penitent sinners, that thou art so
full

full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what time soever they return unto thee with penitent hearts, lamenting their sins, and imploring thy grace: I should despair for mine own sins, and be utterly discouraged, from presuming to come unto thy presence; considering the hardness of my heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof, I have transgressed all thy Laws, and deserved thy curse, which might cause my body to be smitten with some fearfull disease, my soul to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses and casualties. And I confess, Lord, that thy mercy is the cause that I have not been long agoe consumed. But, O my God, as thy mercy alone stayed thy judgment from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercy of Iesus (Christ, in whom only thou art well pleased) that thou

Pf. 103.
8.
Mat. 11.
28.
Ex. 18.
21, 22.
8cc.

Dut. 17
26.
Gal. 3. 10.

Jam. 3.
22.
Mat. 3.
6.

Col. 3. 12.
Mat. 3.
17.

Pf. 15.17.
Pf. 18.4.
Hof. 13.
Isa. 1.
 16.18.

Mat. 9.
 12.
Job.
 1.17.

Job. 13.
 14.

Gal. 4.
 16.

1 Thes.
 5.23.

wilt not deal with me according to my deserts, but that thou wouldst freely and fully remit unto me all my sins and transgressions: and that thou wouldst wash them clean from me with the vertue of that most precious blood, which thy Son *Iesus Christ*, hath shed for me. For he alone is the *Physician*, and his blood only is the medicine that can heal my sickness. And he is the true *brazen Serpent* that can cure that poison, where-with the fiery Serpents of my sins have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine holy spirit, which may assure me of mine adoption, and that may confirm my faith, encrease my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, & so sanctifie me throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord *Iesus Christ*. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and
 ill

all deserts. And I beseech thee likewise defend me this night from the roaring *Lyon*, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny: and let thy mercy shield me from his unappealable rage and malice. And to this end I commend my self into thy hand and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evill members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep, or wake, live or dye, I may sleep, wake, live, and dye unto thee, and to the glory of thy name, and the salvation of my soul. Lord, bless and defend all thy chosen people every where. Grāt our KING a long and happy Reign over us: Bless our QIJEEN, the Princess PALATINE of Rhene, and the vertuous Princess ELIZABETH their Mother, together with all our *Magistrates*, & *Ministers*: comfort them who are in *mifery*, *need*, or *sicknes*: Good Lord, give me grace

1 Pet. 3.
8.

Ps. 31. 5.

Mat. 25.
2.

grace to be one of those wise Virgins, which may have my heart prepared like a Lamp furnished with the oyle of Faith, and light of good works, to meet the Lord Iesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grant this good Father, for Christ Iesus sake, my only Saviour and Mediatour, in whose blessed name, and in whose own words I call upon thee, as he hath taught me: Our Father, &c.

Afterwards say.

Thy grace, O Lord Iesus Christ, thy love, O Heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night & evermore. Amen.

Then rising up in a holy reverence, meditate as thou art putting off thy Cloaths.

Things to be meditated upon, as thou art putting off thy Cloaths.

1. **T**HAT the day is coming: when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy Cloaths: thou hast therefore here, but the use of all things, as a Steward, for a time, and

Nudus
in hunc
mun-
dum ve-
ni, nu-
dus quo-
que
exibo.
Luk. 16.
2.
Mat. 14.
2.
Job. 17.
13.

and that upon *Accounts*. Whilest therefore thou art trusted with this *Stewardship*, be *wise & faithfull*.

2. When thou leest the *bed*, let it put thee in mind of thy *grave* which is now the *bed of Christ*. For *Christ* (by laying his holy body to rest three daies, and three nights in the *grave*, hath *sanctified*, and (as it were) warmed it, for the bodies of his *Saints*, to rest and sleep in, till the morning of the *Resurrection*: So that now, unto the *faithfull*, death is a sweet *sleep*, and the *grave* but *Christ's bed*, where their bodies rest and sleep in *peace*: untill the joyfull morning of the *Resurrection-day* shall dawne unto them.

Let therefore thy bed clothes represent unto thee the mould of the *Earth*, that shall cover thee: thy *sheets*, thy *winding sheets*: thy *sleep*, thy *death*: thy *waking*, thy *resurrection*, And being laid down in thy bed, when thou perceivest sleep to approach: say, *I will lay me downe and sleep in peace, for thou Lord, onely makest me dwell in safety.*

Thus religiously opening every
Morn-

Ue som
nus
mortis
hie
lectus
imago
sepul-
chri.
Mat. 12.
40.
1 Thes.
4.4.
1/a. 57. 2.

1/a. 26.
20.

Pf. 4.8.

Morning thy heart, and shutting it up again Every Evening, with the Word of God, and Prayer, as it were with a lock and key: and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy daies labours, & good endeavours: & at night thou maist assure thy self, thou shalt sleep safely, and sweetly in the arms of thy heavenly Fathers providence.

Thus far of the Piety, which every Christian, in private ought to practise every day. Now followeth that, which he (being a Householder) must practise publicly with his Family.

Meditations for Household Piety.

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person: unless thou cause all under thy charge, to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsell. For said God, *I know him that*

that he will command his Sons and his Household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him. And Abraham had 318 men-servants, which were thus born and Catechized in his House; with whose help he rescued also his Nephew Lot from the Captivity of his enemies. And religiously valiant Ioshua protesteth before all the people, that if they all would fall away from the true worship of God, yet, that he and his house would serve the Lord. And God himself gives a special charge to all Householders, that they do instruct their Family in his Word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou carriest in thine House, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him. David according to this Law,

Gen.
14.4.

Iosh.
24.15.

Deut.
6.5,7.

Ps. 101.
6.

N. A. 4.
16.

Gen. 30.
27.
Gen. 36.
31.

Gen. 39.
22, 23.

Law, had to ordered his family, That no deceitful person should dwell in his House, but such as would serve God, and walk in his way. And Religious Hester had taught her Maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection, on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-work of such godly servants: For Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand: yea, when innocent Joseph was cast into Prison, his Keeper saw that whatsoever he did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Householder were thus carefull, according to his duty, to bring

bring up his Children and Family, in the service and fear of God in his own house ; then the House of God, would be better filled, and the Lords Table more frequented every Sabbath day ; and the Pastours publick Preaching and labour, would take more effect than it doth. The Streets of Towns and Cities would not abound with so many Drunkards , Swearers , Whoremongers , and prophane scorners of true Piety and Religion ; Westminster Hall would not be so full of contentions , wrangling Suits, and un-christian debates ; and the Prisons would not be every Sessions so full of Thieves, Robbers, Traitors, and Murtherers. But (alas) most Housholders make no other use of their Servants , than they do of their Beasts : Whilest they may have their Bodies to do their service , they care not if their Souls serve the Devill. Yet the common complaint is ; that faithfull and good servants are scarce to be found. True ; but the reason is , because there are so many prophane and irreligious Masters : for the example and instruction

Instruction of a godly and religious Master, will make a good and faithfull Servant, as may witness the examples of Abraham, Ioshua, David, Cornelius, &c. who had good Servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet, let them rise up early, and lye down late, and eat the bread of carefulness, all will be but in vain, for except the Lord build a house, (that is, raise up a Family) they labour in vain. For God hath sealed this, as an irrevocable decree, that he will pour his wrath on the Families that call not upon his Name: yea, God will take the wicked, and pluck him out of his Tabernacle, and root him out of the Land, &c. Yea, when his iniquities are full, he will make the Land to spue out every Canaanite: Religion then and the service of God in a Family, is the best building, and surest entrailing of House and Land, to a man and his posterity: for the righteous man shall

Pf. 117.

11.

Ier. 10.

25.

Pf. 42.

Gen. 15.

26.

Levit.

18. 25.

Pf. 37.

29.

shall inherit the land, and dwell therein for ever.

As therefore if thou desirest to have the blessing of God upon thy self and upon thy family, either before or after thy own private devotion, call every morning all thy family to some convenient room; and first either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest * admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning prayer for a Family.

O Lord our God and heavenly Father, who art the onely creatour and governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight & presence, considering our manifold sins which we have committed against heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and

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Word
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in Chri-
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houses.
Rom. 9.
in Lev.
Augu-
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saith,
That
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the Prop-
het is in
the Pul-
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same the
household-
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Commandements contrary to our knowledge and consciences; albeit that we know that thou art our *Creator*, who hast made us; our *Redeemer*, who hast bought us with the blood of thy only begotten Son; and our *Comforter*, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldest but deal with us as our wickedness, and unthankfulness have deserved: what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the obedience of thy Commandement, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Iesus Christ*: we thy poor servants, appealing from the Throne of *Iustice* (where we are justly lost and condemned) to thy Throne of *Grace*, (where Mercy reigneth, to pardon abounding sin:) do from the bottom of our hearts most humbly beseech thee to remit and forgive unto us all
our

our offences and misdeeds : that by the vertue of the *precious bloud* of Jesus Christ, thine innocent Lamb, which he so abundantly shed (*to take away the sins of the World*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in Judgment against us. And we beseech thee, good Father, for Christ his death and passions sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy Law hath threatened, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy Word, that *Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God*: pour the grace of thy holy Spirit into our hearts, whereby we may be enlightened to see the filthiness of our sins, to abhor them: and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may

daily increase in the obedience of thy Word, and in conscionable care of keeping thy *commandments*.

And now, O Lord, we render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the *continuance* of thy holy Gospel among us, and for sparing us *so long*, and granting us so gracious a time of *repentance*. Also we praise thee for all other thy mercies bestowed upon us: more especially for preserving us this night past from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect & direct* us in the same. Bless & defend us in our *going out* and *coming in*, this day and evermore.

more. Sheild us, *O Lord*, from the *temptations* of the *Devil*. and grant us the custody of thy *holy Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and almighty *tutition*. Lord, defend thou them from all evil, prosper them in all *graces*, and fill them with thy *goodness*. Preserve us likewise this day from falling into any *gross sin*, especially those whereunto our *natures* are most prone. Set a watch before the door of our *lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure & chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us, that we may the better be enabled to serve thee in holiness and righteousness. And seeing that all *mans labour* without thy *blessing* is in vain, bleis every one of us in our several places and callings, direct thou the work

of our hands upon us, even prosper thou our handy work; (for except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things, which thou, O Father, knowest to be needfull for every one of us, in our souls and bodies this day. And grant that we may so pass through the Pilgrimage of this short life: that our hearts being not settled upon any transitory things, which we meet with in the way: our souls may every day be more and more ravished with the love of our home; and thine everlasting Kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular member thereof: especially, we beseech thee to continue the peace and prosperity of these Churches and Kingdoms wherein we live. Preserve and defend from all evils and dangers, our gracious KING CHARLES, our QUEEN, together with the PRINCELY PALSGRAVE of Rhene, and the Religious PRINCES ELIZABETH their Mother: Multiply their

their daies in blisse and felicity ;
and afterwards *Crown* them with
everlasting joy and glory. Bless
all our Ministers, and Magistrates,
with all graces needfull for their
places, and govern thou them ,
that they may govern us *in peace*
and godliness : and of thy mercy,
O Lord, comfort all our Brethren
that are distressed, sick, or any
way comfortless, especially those
who are afflicted, either with an
evill Conscience, because they
have sinned against thy Word ;
or for a good Conscience because
they will not sin against *thy truth*,
Make the first to know, that not
one drop of the bloud of Christ
was a drop of *vengeance*, but all
drops of *grace*, powerful to pro-
cure pardon, upon repentance, for
the greatest sins of the chiefest
sinner in the World. And for the
other, let not, O Lord, their *long-*
sufferance either too much dis-
courage them, or too much en-
courage their enemies : but grant
them *patience* in suffering, and a
gracious and speedy *deliverance*,
which way may stand best with
their comfort and thy glory.

Give every one of us grace to be always mindful of his last end, and to be prepar'd with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, seek thy *glory*, that when this *mortal* life is ended, we may then be made *partakers* of *immortality* and life *eternal* in thy most blessed and glorious *Kingdom*.

These and all other graces which thou, O Father, see'st to be necessary for us, and for thy whole Church, we humbly beg and crave at thy *hands*, concluding this our imperfect prayer in that *absolute* form of prayer, which Christ himself hath taught us, saying,

Our Father, &c.

After prayer let every one of thy household (taking in the fear of God such a breakfast or refreshing as is fit) depart, the children to school, the servants to their work, every one to his office, the Master and Mistress of the family to their callings, or to some honest

honest exercises for recreation, as they think fit.

The Practice of Piety at Meals,
and the manner of feeding.

BEfore dinner & supper, when the table is covered, ponder with thy self upon these Meditations, to work a deeper impression in thy heart of Gods fatherly providence and goodness towards thee. Meditations before dinner & supper.

1. **M**editate that Hunger is like the sickness called a Wolf, which if thou dost not feed, will devour thee, and eat thee up: and that meat and drink are but as physick or means which God hath ordained to relieve and cure this natural infirmity and necessity of man. Use therefore to eat and to drink rather to sustain and refresh the weakness of Nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger, whose living is to empty, is to be preferred before him that lives but to fill Privies. There is no service so base * as for a man to be a slave to his belly. The Apostle termeth

Hoc me docuisti, ut quem admodum medicamenta sic alimenta sumpturus.
Aug. l. 10 Conf.

* Major sum, &c. ad majora generus, quam ut mancipium sum mei corporis.

^a Of
Galat,
which
signifieth
mens
dung.
Ezech.4.
15.17.

Heb.11.3
Ps.145.
15.16.
Mat.5.
14. 45
&c.
Acts 14.7
Hanc
ob cau-
sam
Gentiles
men-
tis sa-
cras &c
festa no-
mina-
bant.
Vltim.

termeth such belly gods, Phil.3.19. Therefore we may boldly term them as the Scriptures do other Idols, a Gullulim, dungy-gods, Heb. 2.18, 19. 2 Kin.17.12. And as no one action (Gods Ordinance excepted) makes a man more to resemble a Beast, than eating or drinking; so the abuse of eating and drinking, to surfeiting, drunkenness, and si ewing, makes a man more vile than a Beast.

2. Meditate of the omnipotency of God, who made all these Creatures of nothing: of his wisdom, who feedeth so many infinite creatures, through the universal World maintaining all their lives, which he hath given them, which surpasseth the wisdom of all the Angels in Heaven: and of his clemency and goodness, in feeding also his very enemies.

3. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl have lost their lives, to become food to nourish thee: and how Gods providence from remote places, hath brought all these portions together on thy Table, for thy nourishment: and how by these

these dead Creatures he maintains thee in health and life.

4. Meditate, that seeing thou hast to many pledges of GODS fatherly bonny, goodness, and mercy towards thee, as there are dishes of meat on thy Table: O suffer not in such a place, so gracions a God, to be abused by scurrility, ribauldry, or swearing: or thy * fellow-brother, by disgracefull back-biting, taunting, or slandering.

5. Meditate, how that thy Master Iesus Christ, did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the Commandement of God: When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c. This was the practice of the Prophets: For, The people would not eat at their Fast, till Samuel came to bless their meat. And, saith Joel to Gods people, You shall eat and be satisfied, and praise the Name of the Lord your God. This also was the practice of the Apostles, For St. Paul in the ship, gave thanks be

fore

*S. Anst.
had written
over his

Table:

Quis
quis a-
mas di-
ctis ab-
sentem
rodere
famam.
Hanc
mentem
veritatem
noverit
esse sibi.

Possid.
de vita
Aug.

Luk. 9.

16.

Mat. 14.

9. & 15.

26.

Mar. 6.

41. & 48.

Luk. 24.

Jer. 6.

11.

Mar. 16.

30.

Dru. 1.

10.

1 Sam.

9. 13.

Joel 2.

26.

Alt. 27.

35.

*Job. 8. 6.
& 21. 6.*

Dan. 5. 14

fore meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action so blessed a Master, and and so many worthy Presidents that have followed him, & gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his *Father* such great thanks for a dinner of *Barley bread and broiled fish*, what thanks should such a *sinful man* as thou art render unto *God*, for such variety of good and dainty cheer? How many a true *Christian* would be glad to fill his belly with the morsels which thou *refusest*, and do lack that which thou *leavest*? How hardly do others labour for that which they eat, and thou hast thy food provided for thee without either care or labour? To conclude, if *Pagan Idolaters* at their feasts were accustomed to praise their false gods, what a shame

shame it is for a *Christian* (at his dinners and suppers) not to praise the true God, in whom we live, move, and have our being?

Acts 17.
28.

6. Meditate that thy body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, When thou shalt say to corruption, Thou art my father; and to the worm, Thou art my mother and my sister.

Job 17.

14.

Psal. 69.

14.

Gen 3.17

1 *Tim.* 4.

5.

Mat. 4.5

Lev. 26.

26.

Ezech. 4.

16. & 5.

16.

1 *Sam.* 9.

17.

Mat. 14.

6.

Luke

24.30.

1 *Cor.* 10

1.

Rom 14.6

1 *Thi.*

5.18.

Ecc.

17.

Luke

21.24.

Ecc. 31.

10.

Neb. 6.10

Amos

6.6.

7. Meditate how that many a mans table is made his snare, so that through his intemperancy and unthankfulness the meat which should nourish the body kills him with a surfeit: in so much that more are killed with this snare, than with the sword. And seeing that since the curse, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be sanctified by the Word of God and Prayer: and the man liveth not by bread onely, but by the Word of Gods ordinance and his blessing, which is called the staff of bread. Sit not therefore down to eat before you pray, and rise not before you give God thanks.

Feed

Feed to suffice Nature, yet rise with appetite, and remember thy poor Christian Brethren who suffer hunger, and want those good things wherewith thou dost abound. These things, or some of them premeditated: (if there be not a Samuel present) lift up with all comely reverence, thy heart, with thy hands and eyes, unto the great Creator and Feeder of all Creatures: and before Meat, pray unto him thus.

Grace before Meat.

O Most gracious God, and loving Father, who feedest all Creatures living, which depend upon thy divine providence we beseech thee sanctify these Creatures which thou hast ordained for us: give them vertue to nourish our bodies, in life and health: and give us grace to receive them soberly, and thankfully, as from thy hands, that so in the strength of these, and other thy blessings, we may walk in the uprightness of our hearts, before thy face this day and all the dayes of our lives: through Iesus Christ our Lord and onely Saviour, Amen.

Or

1 Sam.
9 13.
Mat. 14.
19.

Pf. 104.
2.
Job 1.
10.
Pf. 147.
5.
Job. 39.
2.
1 Tit. 4.
1 King.
16.8.

Or thus.

Most gracious God, and merciful Father; we beseech thee sanctifie these Creatures to our use: make them healthful for our nourishment; & us thankful for all thy blessings through Christ our Lord and only Saviour. Amen.

Another Grace before Meat.

O Eternal God in whom we live move, and have our being, we beseech thee bleſs unto thy Servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour. Amen.

After every Meal, be carefull of thy self and thy Family, as Job was for himself and his Children, Job, 1. 4. lest that in the chearfulness of eating and drinking, some speech have slipped out, which might be either offensive unto God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed be thy holy name, O Lord our God, for these thy good

good benefits, wherewith thou hast so plentifully at this time refreshed our bodies. O Lord, vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord, defend and save thy whole Church, our gracious KING CHARLES, the Princes PALATINE of RHENE, and the Lady Elizabeth their mother. Forgive us our sins and unthankfulness. pass by our infirmities, make us all mindful of our last ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and onely Saviour. *Amen.*

Or thus.

BLessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties; and defend thy whole Church, our KING and Royal Posterity, and grant us health, peace, and truth, in Christ our onely Saviour. *Amen.*

Or

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporal life; beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universal Church, the King, and his Royal Posterity, and grant us continuance of thy grace and mercy in Christ our onely Saviour. Amen.

The Practice of Piety at Evening.

At evening, when the due time of repairing to rest approacheth, call together again all thy family. Read a chapter in the same manner that was prescribed in the Morning. Then (in the holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure spirits, who sing holy Psalms intermingled with prophane Ballads. They

V

are

are Gods Word, take them not in thy mouth in vain.

Mat. 12.

47.

1 Cor. 14.

15.

2. Remember to sing *Dauids Psalmes* with *Dauids Spirit*.

3. Practise *Saint Pauls* rule : *I will sing with the Spirit, but I will sing with the understanding also,*

1 Cor.

11.4.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words : but be sure that the matter makes more melody in your hearts, than the musick in your ears ; for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old verse ;

Ephes. 5.

16.

Col. 3.

16.

Non vox, sed votum ; non musica cordula, sed cor :

Non clamans, sed amans ; psallit in aure Dei.

'Tis not the voice, but vow ;
Sound heart, not sounding string
True zeal, not outward shew ;
That in Gods ear doth ring.

5. Thou mayest, if thou thinkest good, sing all the *Psalms* over in order ; for all are most divine and comfortable. But if thou wilt chuse some *Special Psalms* as more

fit for some times and purposes, and such as by the oft usage thy people may the easier commit to memory;

Then sing.
In the Morning, Psalm 3. 5. 16. 22.

144.
In the evening, Psalm 4. 127. 141.
For mercy after a sin committed, Psalm 58. 103.

In sickness or heaviness, Psalm 6. 13. 88. 90. 91. 137. 146.

When thou art converted, Psalm 50. 32.

On the Sabbath-day, Psalm 19. 92. 95.

In the time of joy, Psalm 30. 98. 107. 136. 145.

Before Sermon, Psalm 1. 12. 147. the 1. and 5. part of the 119.

After Sermon, any Psalm which concerneth the chief argument of the Sermon.

At the Communion, Psalm 22. 23. 103. 111. 113.

For spiritual solace, Psalm 15. 19. 25. 46. 67. 112. 116.

After wrong and disgrace received, Psalm 43. 69. 70. 140. 114.

After the Psalm, all kneeling down in reverent manner, as is before de-

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After the Psalm, all kneeling down in reverent manner, as is before de-

scribed, let the father of the family (or the chiefeſt in his abſence), pray thus.

Evening Prayer for a Family.

O Eternal God; and moſt gracious Father, we thine unworthy ſervants, here aſſembled, do caſt down our ſelves at the foot-ſtool of thy grace, acknowledging that we have inherited our Fathers corruption, & actually in thought, word and deed transgreſſed all thy holy Commandments; ſo that in us naturally; there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſſe, diſtruſt, *too much* love of our ſelves, and the World; *too little* love of thee, and thy Kingdom, but empty and voyd of faith, love, patience, and every ſpiritual grace. If thou therefore ſhouldeſt but enter into judgment with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that we have derived from thence: Satan might juſtly challenge us for his *owne*, and we could not expect any thing from thy

thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved. But, good Father, for *Jesus Christ* thy dear Sons sake, in whom onely thou art well pleased, and for the merits of that bitter death and bloudy passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sinnes, and free us from the ~~shame~~ and confusion which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us; so we beseech thee inspire thy holy Spirit into our hearts, that by his illuminatiō & effectual working, we have the inward sight & feeling of our sins and natural corruption, and that we may not be blinded in them, through custome, as the *Reprobates* are: but that we may more and more loath them, and be heartily grieved for them, endeavoring by the use of all good meanes to overcome and get out

Mat. 3.
17.

Rom. 6. 6
Phil. 3.
10.

of them. Oh let us *feele the power* of *Christs death*, killing sin in our *mortall bodies*; and the *virtue* of his resurrection, raising up our *souls* to newnesse of life. Convert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer us not to be drowned in the streame of those filthy vices and sinful pleasures of this time, where-with thousands are carried head-long to eternall destruction: but daily frame us more and more to the liknesse of thy sonne *Iesus Christ* that in righteousness and true holiness, we may so serve and glorifie thee; that living in thy *fear*, and dying in thy *favor*, we may, in thy appointed time, attaine to the blessed resurrection of the *just*, unto eternall life. In the mean while, O Lord encrease our *faith* in the sweet promises of the *Gospel*, and our repentance from *dead workes*, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy Children: especially those, whom we shall see to stand in
need

need of our help and comfort:
That so, by the fruit of piety, and
a righteous life, we may be as-
sured that thy Holy Spirit doth
dwell in us, and that we are thy
children by *Grace* and *Adoption*.
And grant us good Father, the
continuance of health, peace,
maintenance and all other out-
ward things: so far forth, as thy
Divine Wisdome shall thinke
meet and necessary for every
one of us.

And here, O Lord, according to
our bounden duty, we confesse,
that thou hast been exceeding
mercifull unto us all, in things
of this life: but infinitely more
mercifull in the things of a bet-
ter life, and therefore we doe
here from our very soules, render
unto thee all humble and hearty
thankes, for all thy *blessings* and
benefits bestowed upō our soules
and bodies: acknowledging thee
to be that Father of light from
whom we have received all these good
and perfect gifts: and unto thee
alone for them, we ascribe to be
due, all glory, honour and praise
both now and evermore. But

Jam. 1.
17.

Psalm.
78.49.

Psalm.
91.5.

more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perills and dangers: so that none of those judgments (which our sinnes have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our Brethren: and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us and all that belong unto us this night, from all danger of fire, robbery, terrors of evill Angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*; we here commend our bodies and soules and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them from all evill. And whilest we sleepe doe thou, O Father, who never slumbrest nor sleepest, watch over thy Children and give

give a charge to thy *Holy Angles*, to pitch their *Tents* round about our House and dwelling, to guard us from all dangers; that sleeping with thee, we may in the next morning be wakn'd by thee; and so being refreshed with moderate sleepe, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquility of these Kingdomes, wherein we live, turning from us those plagues which the crying finnes of this Nation doe cry for.

Preserve our Religious King CHARLES, from all dangers and Conspiracies; blesse our QUEENE, the PRINCLY PALSGRAVES of Rhene, and the gracious PRINCES ELIZABETH, their deare Mother: blesse all our Magistrates and Ministers, all that feare thee, and call upon thy name, all our CHRISTIAN Brethren and sisters, that suffer sickness

Luke 21.
25.
Mat. 25.
4. & 6.

nesse, or any other affliction or misery especially those, who any where doe suffer persecution for the testimony of thy *Holy Gospell*, grant them patience to bear thy crosse; and deliverance when and which way it shall seem best to thy Divine Wisdome. And Lord, suffer us never to forget our last ends, and those *reckonings*, which then we must render unto thee; in health and prosperity, make us mindfull of sickness, and of the *evill day* that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our soules. And now, O Lord, most holy and just, we confesse that there is no cause why *thou* (who art so much displeased with sin) shouldst hear the *prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus Christ*, our Lord and Savior, we humbly beg these, and all other graces which

which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, Our Father, &c.

Thy Grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us and remaine with us this night and for evermore, Amen.

Then saluting one another, as becommeth Christians, who are the vessels of Grace, and Temples of the holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for evening.

Thus far of the householders publick Practice of Piety with his family every day. Now followeth his Practice of Piety with the Church on the Sabbath-day.

Meditations of the true manner of practising Piety on the Sabbath day.

Almighty God will have himself worshipped not only in a private manner, by private per-

persons and families, but also in a more publick sort, of all the godly ioyned together in a visible *Church*: that by this means he may be known not onely to be *God* and *Lord* of every singular person, but also of the creatures of the whole universal world.

Quest. But why do not we *Christians* under the *New*, keep the *Sabbath* on the same seventh day whereon it was kept under the *Old Testament*?

Mat. 12.
1.
Deut. 18.
18, 19.

I answer: because that our *Lord Jesus*, who is the *Lord* of the *Sabbath*, and whom the *Law* it self commands us to *hear*, did alter it from that *seventh* day to this *first* day of the week, whereon we keep the *Sabbath*. For the holy Evangelist notes that our *Lord* came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his *Resurrection*, and then blessed the *Church*, breathed on the *Apostles* the *Holy Ghost*, and gave them the *Ministerial keys*, and power of binding and remitting sins. And so it is most probable he did

Job. 20.
22.

in

in a solemn manner every first day of the week, during the forty days he continued on earth, between his Resurrection and Ascension; (for the fiftieth day after, being the first day of the week, the Apostles were assembled :) during which time he gave commandments unto the Apostles,

and *spoke unto them those things which appertain to the Kingdom of God*: that is, instructed them how they should throughout the Churches (which were to be convert-

ed) change the Sabbath into the Lords day; the bodily sacrifices of beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts; the ^a Levitical Priesthood of the Law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the old Sacraments of Circumcision and Passover, to Baptism and the Lords Supper, &c. as may appear by the like phrase, Acts 19. 8, and Acts 28. 23. Col.

* Acts 1. 2, 3. Cyril bids us note that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstances of time (post dies octo) when he concludes thus, Diem igitur octavum Dominicum diem esse necesse est. Cyr. in Joan. l. 12. c. 38.

^a Heb. 7. 11, 12.

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a Heb. 7. 11, 12.

Eph. 3. 1.
1. 11. 12.

Ab. 1. 7.

4. 11. but for the whole summe of *Pauls* Doctrine, by which was wrought all those *changes* where it took effect. So that as *Christ* was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the *Law*; so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry; especially seeing that under the Old Testament; God shewed himself as careful, both by his Moral and Ceremonial Law, to prescribe the *time* as well as the *matter* of his Worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power,

power, appointed this *first* day of the week to be the very day wherein he sent down from Heaven the *Holy Ghost* upon the Apostles ; so that upon that day they *first* began, and ever after continued the publick exercising of their Ministry, in the preaching of the Word, the administration of the *Sacraments*, and the loosening of the sins of penitent sinners. Upon these and the like grounds *d Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

Act. 2.
1, & 6.

a Act. 2.
1, 4.
b Act. 2.
38, 41.
42.
c Act. 2.
31, 36.
d Athan.
in frontispicio
hom. de
sent.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord for the remembrance of his death ; so the *Christian Sabbath* is called the *Lords day*, be-

cause it was ordained of the Lord for the memorial of his *Resurrection*. And as the Name of the *Lord* honoureth the one, so doth it the other. And as the Lord of the *Sabbath*, by his

e Apo. 1. 10. The Scripture of the New Testament doth not give this honourable title to any thing, but only to the blessed Sabbath and holy Supper. For as he substituted the Lords Supper instead of the Passover, so did he the Lords day in the Jewish Sabbath room. *f 1 Cor. 11. 20.*

royal

royal prerogatives and transcendent authority, could ; so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day which followed the six days, wherein God finished the Creation, there was no such precise institution or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandment

• H. Wolfius Chronolog.
de Temp. l. 2. c. 1. pag. 912
Legis substantia est sex
diebus terrenis negotiis
incumbere, septima divi-
no cultui dare operam.
Job. 10. 12, 13. 2 Kings
20. 11.

dork * nor say, Re-
member to keep
holy the seventh day
next following the
sixth day of the crea-
tion, or this or that

seventh day ; but indefinitely re-
member that thou keep holy a
seventh day. And to speak pro-
perly, as we take a day for the
distinction of time, called either a
day natural, consisting of 24
hours ; or a day artificial, consist-
ing of 12 hours, from Sun rising
to Sun setting. And withall con-
sider

sider the Sun standing still in *Joshua's* time the space of a whole day, and the Sun going back ten degrees (*viz.* five hours, almost half an artificial day) in *Hezekiah's* time; the Jews themselves could not keep their Sabbath upon that *precise and just distinction of time*, called at first the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising and setting* of the Sun, every day varieth in some places a *quarter*, and in some a *half*, in others a *whole* day: therefore the Jewish *seventh day* cannot precisely be kept at the *same instant* of time every where in the world.

Now our Lord *Jesus* having authority as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh whereon Christians do keep the Sabbath.

1. Because that by his *resurrection* from the dead there is wrought a *new spiritual creation* of

X

the

*Christ.
Helute
Syll.
cont.
Theol.
cum Ju-
dæis ca.
de Sab.*

Mat. 12. 8

1sa. 65.

17.

1sa. 66.

21.

Psa. 90. 3.

the world; without which all the
sons of Adam had been turned
to everlasting destruction, and all
the works of the first Creation
had ministred no consolation unto
us.

And in respect of this new
spiritual Creation the Scripture
saith, that *a* Old things are passed
away, and all things

a 2 Cor. 5. 17. b Gal. 6. 15.

c 1 Pet. 2. 10. d Eph. 4. 24.

e Col. 3. 10. f Mat. 26. 28.

g John 12. 14. h Apoc. 17.

i Heb. 10. 10. k Apoc. 3. 9.

l Luke 5. 36. m Apoc. 21.

n Psa. 3. 13.

are become new :

b new Creatures,

c new People, d new

Men, e new Know-

ledge, f new Testa-

ment, g new Commandment,

h new Names, i new Way, k new

Song, l new Garment, new Wine,

new Vessels, m new Jerusalem,

n new Heaven, and a new Earth.

And therefore of necessity there

must be instead of the old a

new o Sabbath day to honour

and praise our Redeemer, and to

meditate upon the work of our

Redemption, and to shew the

new change of the Old Testa-

ment.

3. Because that on this day

Christ rested from all the suffering

of his Passion, and finished the

glorious

1sa. 66.

22.

Heb. 4.

glorious work of our Redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work to the honour of the worker, and therefore call it *mine holy day*: much more doth the new Creation of the world, effected by the resurrection of Christ (*whereby he mightily declared himself to be the Sonne of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords day*. For as the deliverance out of the Captivity of Babylon, being greater took away the name from the deliverance out of the Bondage of Egypt; so the day whereon Christ finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceaseth from creating the World. As therefore in the Creation, the first day wherein it was finished, was consecrated for a

X 2. Sabbath.

Isa 58.

13.

Rom. 14

Apos. 1.

10.

Jer. 23.

7, 8.

Gen. 2. 2
 Lev. 23.
 22.
 Num. 13.
 19.
 Mat. 28.
 1.
 Acts 20.
 7. 11.

Sabbath: so in the time of *Redemption*, the first day where it was perfected, must be dedicated to a holy rest: But still a seventh day kept according to Gods morall Commandement. The *Jewes* kept the last day of the *Week*, beginning their *Sabbath* with the *Night*, when god rested: but *Christians* honour the Lord better, on the first day of the week beginning the *Sabbath* with the day, when the Lord arose. They kept their *Sabbath* in remembrance of the *Worlds Creation*: but *Christians* celebrate it in memoriall of the *Worlds Redemption*: yea, the Lords Day, being the first of the *Creation and Redemption*, puts us in minde both of the making of the old, and redeeming of the new world.

Exod.
 25. 31.

Apoc. 1.
 13.

As therefore under the *Old testament*, God, by the glory consisting of seven Lamps, seven Branches, &c. put them in remembrance of the *Creation, light, and Sabbath rest*: so vnder the *New Testament*, Christ, the true light of the *World*, approacheth in the midst of the *Lamps*, and seven golden

golden candlesticks, to put us in minde to honour our redeemer in the light of the Gospell, of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so farre exceedeth the Creation: it stood with great reason that the greater worke should carry the honour of the day. Neither doth the honourable title of the Lords day diminish the glory of the Sabbath: but rather being added augments the dignity thereof as the name *Israel*, added unto *Jacob*, made the Patriarke the more renowned.

Gen. 32.
18.

The reason taken from the example of Gods resting from the worke of the Creation of the World, continued in force, till the Sonne of God ceased from the worke of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the Sabbath should be kept (under the *New Testament*) on the first day of the weeke.

For first, in the 110. Psalm, which is a Prophecie of Christ,

Psal. 110. 3.

Zach.
13.27.

and his Kingdome; it is plainly foretold, that there should be a solemn day of assembling wherein all Christs people should willingly come together in the beauty of holiness. In so much that no rain (of peace) shall be upon those families that in that feast will not go up to Ierusalem, (the Church) to worship the King, the Lord of hosts. Now on what day this holy feast and assembly should be kept, David sheweth plainly in Psalm 118. which was a Prophecy of Christ, as appears Matt. 21.42. Acts 4.11. Eph. 2.20 as also by the consent of all the Iews, as Hierome witnesseth. Fore-shewing how Christ by his ignominious death should be as a stone rejected of the builders, or chief rulers of Iudaea, and yet by his glorious resurrection should become the chief stone of the corner: he wisheth the whole Church to keep holy that day, whereupon Christ should effect this wonderful work, saying, This is the day which the Lord hath made, let us rejoyce and be glad in it. And seeing that upon this day, that which Peter saith of Christ appeareth to be true, That
God

Pf. 118.
24.

God hath made him Lord and Christ, Acts 2.36 Therefore the whole Church under the New Testament must celebrate the day of Christs resurrection. Rabbi Bachai also saw by the fall of Adam on the sixth day, that on the same day the Messias should finish the work of mans redemption. And alluding to the speech of Boaz to Ruth, Sleep unto the morning, that Messias should rest in his grave all their Sabbath day. And he gathereth from that speech Gen. 1. on the first day, *Let there be light*; that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death. The Hebrew Author of the book called *Sedar Olam Rabba*, cap. 7. recordeth many memorable things which were done upon the first day of the week, as so many types that the chief worship of God should (under the New Testament) be celebrated upon this day: as, that on this day the cloud of Gods Majesty first sate upon his people. Aaron and

Zehar
upon
Gen. 1.
fol. 21.
H.
Brough-
son Re-
quire of
conceit.
p. 50. 51.

Ex H.
Wolphei
Chron.
de comp.
lib. 1. 2.

his children first executed their Priesthood. God first solemnly blessed his people. The princes of his people first offered publicly unto God. The first day wherein fire descended from heaven. The first day of the world, of the year, of months, of the week, &c. All shadowing that it should be the first and chief Holy

day of the New Testament. S. Augustine proveth by divers places and reasons out of the holy Scripture, that the Fathers and all the

Aug. epist. ad Jan. 119. c. 13. Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Eidum Cyprianus. 1. 3. Eph. 10. Jun. in Gen. 17 1, 2. 2 Cor 4. 4.

holy Prophets under the Old Testament, did foresee and know that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth. or first day of the week. And Innis out of Cyprian saith, that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Council Foro-Julienne affirms, that Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly

clearly seen by the Fathers under the shadows of the *Old testament*; sure the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the *new*, was nothing but a fulfilling of that which was prefigured and foreprophefied under the *old testament*.

5. According to their *Lords* mind and commandment, and the direction of the *Holy Ghost*, (which always assisted them in their *Ministerial Office*) the Apostles in all the *Christian Churches* (which they planted) ordained,

that the Christians should keep the holy Sabbath upon that seventh day, which is the first day of the week; ^a Concerning the gathering for the Saints as I have ordained in the *Ch.* of Galatia, so do ye also every first day of the week, &c. ^b When ye

^a 1 Cor. 16. 1, 2. ^b The Syriac translation hath Quam congregamini, non sicut justum est in die Domini nostri comeditis & bibitis. The Arabian translation also hath thus, Non comeditis & bibitis prout vere diebus Domini nostri decet. And Beza witnesseth, that in one ancient Greek copy there is read ΤΗΝ ΚΥΡΙΑΚΗΝ, The Lords day added to every first day, &c. 1 Cor. 11. 20, 25, 26.

1 Cor. II.
23, 25, 26

come together in the Church (being the Lords day) to eat the Lords Supper, to remember and shew the Lords death till he come, &c. In which words note,

1. That the Apostle ordained this day to be kept holy : therefore a divine institution.

2. That that day is named the first day of the week : therefore not the Jewish seventh, or any other.

3. Every first day of the week : which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform order in all the Churches of the Saints : therefore it is universal.

21 Cor. 24. 33. b. As the phrase of breaking of bread comprehendeth all other exercises of religion, Acts 26. 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath : and why should the Apostle require the collection to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles time ? 1 Cor. 22. 3. and

15. 12.

5. That the exercises of this day were collections for the poor, (which appears by Acts 1. 42. and Justin Martyrs testimony, apolog. 2.) which were gathered in the holy assembly after prayers, preaching of the Word, and admini-

stration

stration of the Sacrament : therefore it was spiritual.

6. That he will have the collection (though necessary) removed against his coming, lest it should hinder his preaching : but not their holy meeting on the Lords day, for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle, *S. Paul* protesteth, that he delivered them none other Ordinance, or doctrine, but what he had received of the Lord. In so much that he charged them, that If any man thinke himselfe to be a Prophet, or Spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week, therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so clearly the Lords day to have been instituted and ordained

dained by the Apostles, will not acknowledg the keeping Holy of the *Lords day*, to be a *Commandment* of the Lord? The *Iewes* confesse this *change* of the Sabbath, to have beene made by the Apostle. *Peter Alphons. in Dialog. contra Iudaos. Tit. 12.* They are therefore more blind and sottish than the *Iewes*, who prophanely deny it.

*Act. 10.
4, 5, 6.
&c.*

At *Troas* likewise *S. Paul*, together with seven of the chiefe Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gayus, Timotheus, Tichicus, and Trophimus* and all the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and receiving the *Lords Supper*.

And as it is a thing to be noted that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the Disciples being come together to breake bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, *1 Cor. 11. 26.*

Paul

Paul preached unto them, &c. And that none kept those meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, Paul is said to goe on their Sabbath day, to the place where the *Iewes* and their Proselytes were wont to pray, and there preached unto them, *Act. 16. 12. 13.* So that it is as cleare as the sunne, that it was the Christians usall manner to a passe over the *Iewish* seventh day, and to keep the Sabbath, and their holy meetings on the first day of the weeke. And why doth *S. Iohn* call this the *Lords day*; but because it was a day known to be generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted: Which *S. Iohn* calleth the *Lords day*; the rather to stir up Christians to a thankfull remembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath

a *Acts*
21. 4, &c.

b *Apos.*
1. 10.
Mos
Christi-
anus, &c.
It is the
manner
of Chri-
stians to
call it the
Lords
day. Be-
da in
Luc. c. 4.
1.
Neb. 2. 5
Hib. 2. 11
& 5. 9.

Num. 2. 11
& 5. 9.

bath is likewise translated to the Lords day, because that all the sanctification belonging to this new World, as in Christ, and from him conveyed to Christians, And because there cannot come a greater Authority, than that of Christ and his Apostles: nor the like cause, as the new Creation of the World: therefore the Sabbath can never be altered from this day, to any other, whilst this world lasteth. Adde hereunto, how the scripture noerh, that in the first planting and settling of the Church, nothing was done but by the special order and direction of the Apostles, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctify then the Sabbath on the seventh day, is not a ceremonial Law, abrogated, but the moral & perpetual Law of God perfected. So that the same perpetual Commandment, which bound the Jews to keep the Sabbath on that seventh day, to celebrate the Worlds Creation, bindes Christians to solemnize

nize the Sabbath, on the seventh day, in memoriall of the worlds Redemption: for the fourth Commandement, being a Morall Law requireth a seventh day, to be kept holy for ever. And the Morallitie of this as of the rest of the Commandements, is more religiously to be kept of us under the Gospel, than of the *Iewes* under the Law, by how much we (in Baptisme) have made a more speciall Covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainly appear by these reasons.

Ten reasons demonstrating the Commandements of the Sabbath to be Moral.

I. **B**ECAUSE all the reasons of this Commandement, are morall and perpetuall: And God hath bound us to obedience of this Commandement, with more forcible reasons, than to any of the

Ier. 15.
 22.
Ex. 20.
 19, 20,
 23, 24.
Ex. 23.
 38.
Nab. 9. 4.
Ex. Bo-
dim. de
repub.
 l. 4. c. 9.

the rest. First, because he did fore-
 see, that irreligious men would
 either more carelesly neglect, or
 more boldly breake this Comman-
 dement, than any other, Secondly
 because that in the *practise* of this
 Commandement, the keeping of
 all the other consisteth: which
 makes God so often complaine,
 that all his worship is neglected
 or overthrowne when the Sab-
 bath is either neglected or transgres-
 sed. It would make a man ama-
 zed (saith Mr. Calvin). to consi-
 der how oft and with what zeale
 and protestation, God requireth all
 (that will be his people) to sancti-
 fie the seventh day: Yea, how the
 God of mercy, mercilesly punished
 the breach of this Comandment
 with cruell death: as though it
 were the summe of his whole
 honour and service.

And it is certaine, that he who
 makes no conscience to breake
 the Sabbath, will not (to serve
 his turne) make any conscience
 to breake any of the other Com-
 mandements, so he may do it
 without discredit of his reputa-
 tion, or danger of mans Law.
 There-

Therefore God placed this Commandment in the midst of the two Tables, because the keeping of it, is the best help to the keeping of all the rest. The conscientious keeping of the Sabbath, is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serve God when he listeth, and what will shortly become of Religion, and that Peace and Order which God will have to be kept in his Church? The Sabbath day is Gods market-day for the weekes provision, wherein He will have us to come unto him, and buy of him without Silver or Mony, the Bread of Angels, and water of life, the wine of the Sacraments, and Milke of the word to feede our Soules: tried Gold, to enrich our Faith: precious Eye salve, to heale our spirituall blindness: and the white Raiment of Christs Righteousnesse, to cover our filthy nakednesse. He is not farre from true Piety, who makes Conscience to keepe the Sabbath day: but he who can dispence with his Conscience to breake the Sabbath

1 Cor. 14.
33, 40.

Isa. 55.
1, 1.

Apos. 3.
18.

Y

For

Jams. 2. 9

for his owne profit or pleasure, his heart never yet felt, what either the *fear* of God, or true religion meaneth. For, of this Commandement may that speech of *S. James* be verified; He that faileth in one is guilty of all. Seeing therefore, that God had fenced this Commandement with so many morall reasons, it is evident, that the Commandement it selfe is morall.

Gen. 2. 8.

2. Because it was commanded of God to *Adam* in his *Innocency*; whilest (holding his happinesse, not by Faith in *Christ's Merits*, but by Obedience to *Gods Law*) he needed no Ceremony, shaddowing the Redemption of *Christ*. A Sabbath therefore of a *seventh day* cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoyned unto Man, when there was but one condition of all men. And it was necessary for our first parents to have a Sabbath Day to serve God in their perfection; much more neede their posterity to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day

day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the Commandements which God spake with his owne mouth, and twice wrote with his owne fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote, were *morall* and *perpetuall* Commandements, and those are reckoned *ten* in number. If this were now but an abrogated Ceremony, then there were but nine Commandements. The Ceremoniall that were to be abrogated by Christ, were written all by Moses, But this of the Sabbath, with the other nine written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the Church; yet such as none could perfectly fulfil and keepe, but only Christ.

4 Because Christ professeth, that he came not to destroy the moral law, and that the least of them should not be abrogated in his Kingdom

Exo. 34.
1. &c.
Deut. 4.
13.

Deut. 4.
4.

1 Reg. 8 9

Heb. 9. 7.
Rom. 8.
17.

Mat. 5.
19.

Mat. 15.
20, 21,
24, 28.

Mat. 24.
20.

of the new Testament. In so much that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven, that is, he should have no place in his Church. Now the Morall Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himselfe expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of Ierusalem, about 42. yeares after his Resurrection. By which time all the Mosaicall ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the Winter, nor on the Sabbath day. Not in the Winter; for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the Sabbath because it would be more grievous to their hearts, to spend that day

day in toyling to save their *lives* which the Lord had commanded to be spent in *holy exercises*, to comfort their *saules*. Now if the sanctifying of the *Sabbath*, on this day had beene but *ceremoniall*; it had beene no grief to have slied on *this day*, no more than on any *other day* of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driven to *sle on the Sabbath day*: and therefore wissheth his to pray unto God, to prevent such an occasion: he plainly *demonstrates*, that the *observation* of the Sabbath is no abrogated ceremony, but a *morall Commandement*, confirmed and established by Christ among Christians. If you would know the *day* whereupon Christ appointed Christians to keepe the Sabbath, S. Iohn will tell you that that it was on the *Lords day*. *Apoc. 1. 10.* If you will know on what *day* of the *weeke* that was S. Paul will tell you, that it was on every *first day* of the weeke, *1 Cor. 16. 1.*

As Christ admonished so Christians

Euseb. list. eccles. l. 3. c. 5. It is probable that this Oracle was that voice (Migremus hinc) which with an earthquake was heard by night in the Temple mentioned by Josephus, de bello Judaico, l. 7. c. 12. Mat. 24. 34.

Christians pray, and according to their prayers God (a little before the wars began) warned by an Oracle all the Christians in Jerusalem to

depart thence, and to go to Pella, a little Town beyond Jordan, and so to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not without grief of heart flee for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnal sports, or servile labour? And seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world; who seeth not but that the holy Sabbath must continue till the very end of the world.

5. Because that all the ceremonial Law was enjoined to the Jews only, and not to the Gentiles; but this Commandment of the holy

holy Sabbath, (as Matrimony) was instituted of God in the state of innocency, when there was but one state of all men, and therefore enjoined to the *Gentiles*, as well as to the *Jewes*. So that all *Magistrates* and *householders* were commanded, to *constraine* all *strangers* (as well as their owne *Subjects* and *Family*) to observe the holy Sabbath, as appeareth by the fourth Commandement, and practice of *Nehemia*. All the ceremonies were a partition wall to *seperate Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this commandement as well as the *Jewes*, it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath, that is for marriage; a man may as well say that marriage is but a ceremoni- all Law, as the Sabbath. And remember that where marriage is termed but once the covenant of God in the *begining*: So the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same *begin- ing*, both of Time, state, and per-

Isa. 56.6

Neb. 13.

14. 6. c.

Eph. 2. 14

Pro. 2. 17

Mat. 19.

6. 8.

petuity: therefore not ceremoni-
all.

Nititur
inve-
ti-
um.

Hor.

Rom. 7.

12.

Gen. 1. 14

Job 9. 9.

Job 38.

31.

Amos 5.

8.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good men to sanctify sincerely the Sabbath, sufficiently demonstrate, that the commandments of the Sabbath is Spiritual and Morall.

7. Because that God by a perpetual decree made the Sun, the Moon, and other lights in the Firmament of Heaven, not onely to divide the day from the night,

but also to be for a signs and for b seasons, and for c days, and for d years: so he ordained in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solemn worship,

a To distinguish betwixt Spring and Harvest, Summer and Winter, and to forebode judgments to come. b Metemorphosis. Sacred times appointed for Gods holy worship, having special significations and promises. c One of the seven days of the week from the other. d Solar. Sabbataris & Jubilei.

but also the perpetual rule and measure of time. So that as seven days make a week, four weeks a moneth, twelve moneths a year: so seven years make a Sabbath of years, seven Sabbaths of years a Jubilee,

Exo. 23.

31, 32.

Jubilee, and eighty *Jubilees* or four hundred years, or (after *Ezekiel*) four hundred cubits the whole time of the *Old Testament*, till Christ by his *Baptisme and Preaching*, began the state of the *New Testament*. Neither can I here passe over without admiration; how the Sacrament of *Circumcision* continued in the Church 37. *Jubilees* from *Abraham* to whom it was first given, unto the *Baptisme* of Christ in *Jordan*: which was just so many *Jubilees* (after *Bucholcerus* accompt) as the World had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministry in the 80. yeare of his age. Christ enters upon his office in the eighty *Jubilee* of the worlds age. *Ioseph* was thirty yeares old when he began to rule over *Egypt* *Gen.* 41. 46, and the *Levites* began to serve in the Tabernacle at thirty yeares old: so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty yeares of age, *Luke* 2. 23. in the midst of
Daniels

Index
 Chr. 2.
 pud An-
 num
 Mundi
 1998.

Daniels last weeke: and so (continuing his ministry on earth three yeares and a halfe) finished our Redemption, and *Daniels* period by his innocent death upon the Cross. The most of al the great *Alterations*, and strange *accidents* which fell out in the Church, came to passe either in a *Sabbaticall* yeare, or in a yeare of *Inbilee*. For example:

The seventy weeks of *Daniel* beginning the first year of *Cyrus*,

After Mr. Robert Pont his computation, Treatise of the last decaying age of the world published Anno Dom. 1600.

Robert Pont Treatise of the last age, pag. 17.

Ier. 15. 1, 12. Ezra 1. 1.

and the 3439 year of the world, contain so many years as the world did weeks of years unto that time: and so many weeks of years

as the world hath lasted *Inbilee*s. *Daniels* 70 weeks of years contained 490 single years of the world before that time, 490 weeks or *Sabbaths* of years. *Daniels* period 75 weeks, the worlds 70 *Inbilee*s: so that to comfort the Church for their 70 years captivity, which they had now (according to *Jeremy's* Prophecy) endured in *Babylon*, *Gabriel* tells

Daniel

Daniel, that at the end of 70 weeks, or Sabbaths of years, that is, 70 times 7 years, or 490 years, their natural redemption from Hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel* contained 70 Sabbaths, or 10 Jubilees of years, began at the first liberty granted the Jews by *Cyrus*, in the first year of his reign over the *Babylonians*; mentioned *Hez.* 1. 1. and ends justly at that time that Christ died upon the cross. From the death of Christ, or the last end of *Daniel's* weeks, to the 71 year of Christ, the world is measured by 7 seals, or 7 Sabbaths of years, making one complete Jubilee. From the end of those 7 seals the world is measured to her end by * 7 trumpets, each containing 245 years. (as some conjecture: about 440 years hence the truth will appear.) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in

Apos. 11

* *Apos.* 8. 1. & 9. 1. Napier on the *Apos.* proposition 6, 8, 9. and his resolution.

Pont. of the last age of the world, pag. 12.

Buchol. a. Index Ch.

the

Brough-
tons
consent
A.M.
1430.
Deut. 2.7
Pont. ib.
& Scalig-
er Bu-
scholier.

the year, 365, was translated of GOD in a Sabbatical year. Moses the seventh from Abraham, as another Enoch, is buried of God, but born in a Sabbatical year of the world, 2373, and in the 777 year since the Flood after Brough-
tons computation) is saved, as a new Noah in a reeden arke, 120 years. The Promise was made to Abraham in a Sabbatical year, being the 2023 of the world. The sixth year of Ioshua, being 2500 years from the Creation of the world, wherein the Land was possessed and divided among the Children of Israel, was a Sabbatical year, and the 50 Jubilee from the Creation of the world. At this year Moses begins his Jubilee, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israe-

2 Pont. p. 11. Chronol.
apud A.M. 2500.

b Jubilee, some derive of Trumpets or Rams-horns, wherewith the Jubilee was sounded: others from Jubah, a Stream, because they carry us to the death of Christ, the author of our eternal rest and joy.

lites by Ioshuah, to the opening of the Kingdom of Heaven to all Believers by Jesus: and so carrieth the Church of the Jews by a joy-ful stream of Jubilees from

from the type to the substance, from Canaan to Heaven, from Ioshuah to Iesus: for Christ at the end of Moses his 30 Iubilees, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, and gives the clearest vision of the blessed Trinity that was seen since the world began. And by the Silver trumpet of his Gospel proclaims, according to the Prophecie of Esay, eternal redemption to all that repent and believe in him.

Isa. 61.

And the year of our Saviour Christs birth, being the 3948 of the world, was at the end of a Sabbatical year, and the 564 Sep-

Luke 4.

tenary of the world, Moses maketh the common age of all men to be ten times seven, Psal. 90. and every seventh year commonly produceth some notable change or accident in mans life. And no wonder: for, as Hippocrates affirmeth, that a child in his

a Pont. of the last decaying age of the World. pag. 12, 13, 21.

b Expertum est in plerisque omnibus 63 annum cum periculo & clade aliqua venire, aut corporis morbi que gravioris aut vitæ interitus, aut animi ægritudinis. Agell. lib. 1. 14 cap. 7.

August n. in epist. ad Saturnum inpossem exultat, se χλῆμαχτιεα communem seniorum omnium 63 evasisse. Bodin. de rep. lib. 1. 4. c. 2. mu-

* Ari-
 stotle,
 Cicero,
 Bernard
 Ho. oe.
 Erasmus
 Luther,
 Melan-
 chthon,
 Sturm-
 us.

mothers womb, on the seventh
 day of his *Conception*, hath all his
members finished, and from that
 day groweth to the perfection of
birth: which is alwayes either the
 ninth, or seventh month. At se-
 ven yeares old, the child casts his
 teeth, and receives new. And eve-
 ry seventh year after, there is some
 alteration or change in Mans life
 especially at nine times seven, the
Climacterick year, which by ex-
 perience is found to have been
 fatall to many of those learned *
 men, who have been the chiefest
 lights of the World. And if they
 escaped that yeare, yet most of
 them have departed this life in a
septenary year. *Lamech* dyed in the
 yeare of his life, 777. *Methusa-*
lem, the longest liver of the sons
 of men, dyed when he began to
 enter his 900. and 70 year.
Abraham dyed when he had li-
 ved 25. times 7. yeares. *Jacob*
 when he had lived 21. times 7.
 yeares. *David* after he had lived
 10 times 7. yeares. So did *Galen*
 so did *Tetrach*, who (as *Bodin*
 noteth) dyed on the same day of
 the yeare that he was borne: so
 did

did the Maiden * *she was she is, (what can
Queen * Elizabeth, there more be said?)
of blessed and ne- In Earth the first, in Hea-
ver-dying memory, ven the second Maid.*

who came into this world the eve
of the Nativity of the blessed Virgin
Mary, and went out of this world
on the eve of the Annunciation of the
Virgin Mary. Hippocrates died in
the fifteenth Septenary. Hierome
and Isocrates in their thirteenth.
Pliny, Bartolus, and Caesar in their
eighth Septenary. And Ioannes de
temporibus, who lived 361 years,
died in the 53 Septenary of his
life. The like might be observed
of innumerable others. And in-
deed the whole life of a man is
measured by the Sabbath; for

Bodin.
Buchol.

how many years so-
ever a man liveth
here, yet this life is
but a life of seven
days multiplied; so
that in the number
of 7 there is a my-
stical perfection,
which our under-
standing cannot at-
tain unto.

Climax vitæ virorum
fere septenariis. aut no-
venariis. Foeminarum
vero senariis definitur.
Bodin. de rep. li. 4. cap. 1.
Wisd. 11. 17. H. Wolph.
proem. chron. Apoc. 10.
6. Tempus est rerum
mundanarum duratio ex-
trinsecus observata. H.
Wolph. chron. c. 1. Tem-
pus cum mundo coepit,
& una delicturum est. ib.
Gen. 2. 3.

All which Divine disposition
of

of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *Seventh day Sabbath*; in knowing and worshiping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof; any man that looketh into the *holy History*, may easily perceive that the whole *course* of the world is drawn, and guided by a certaine Chain of Gods providence disposing all things in number measure, and weight: All times are therefore measured by the Sabbath: so that time and the Sabbath can never be seperated: And the *Angell* sweares, that this measuring of time shall continue, till that time shall be no more: And as the Sabbath had his first institution in the first Book of the Scriptures, so hath it its confirmation in the last: and as this Book doth authorize this day, so this day graceth the Book: in that the matter thereof was revealed upon

on so holy a day, the *Lords* revelation upon the *Lords Day*. As well therefore may they pull the Sun, Moon, and Starres out of the Heavens, as abolish the holy Sabbath, (Times Meteorod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the firmament) for the distinction of times

8. Because that the whole Church by an * universal consent, ever since the

Apostles time, have still held the Commandment of the Sabbath to be the moral and perpetual Law of God, and the keeping of the

Sabbath on the first day of the week, to be the institution of Christ and his *Apostles*.

The Synode, called *Synodus Colonienfis*, saith, that the *Lords Day* hath been famous in the Church ever since the *Apostles* time. *Ignatius* Bishop of *Antioch* living in *S. Johns* time, saith, let every one that loveth Christ, keep holy

* Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quoniam ita faciendum sit disputare, insolentissimae insanae est. *Aug. epist. 118. ad Jan.*

Synod. Col. par. 9. cap. 9
Ignat. ad Magnes Apol.

the Lords Day, renowned by his Resurrection, which is the Queen of days in which death is overcome, and life is sprung up in Christ. Iustin Martyr, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords

Day, as we do. Ori-

Origen. homil. 7. super
Exod. 1. Epist. ad Januar.
119. cap. 13. & ad Cassul.
epist. 86. Aug. de temp.
serm. 251. Psal. 87. 3.
Aug. de temp. serm. 251.
& 154. Conc. Const.
can. 8. Wulphius chron.
11. c. 110. Muss. Bipont.
postil. Dom. Pasch. Mar.
17. 51. Codoman. annal.
anno mundi 2515.

gen. who lived about
180 years after
Christ, shews the
season when the
Sabbath is transla-
ted to the Lords
Day. August. saith.
That the Lords Day
was declared unto the

Church by the Resurrection of the Lord upon that day. Et ex illo capis habere festivitatem suam, and by Christ it was first ordained to be kept holy. And in another place, that the Apostles appointed the Lords Day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore David said of the Citie of God, so I may say of the Lords Day, Glorious things are
spoken

spoken of the Day of the Lord: for it was the Birthday of the world, the first day, wherein all creatures began to have being. In it, Light was drawne out of darknesse. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it the Holy Ghost descended upon the Apostles. And it was very probable, that on the seventh Day, when the seven Trumpets have blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius Ecclesiasticall history, Lib. 4. c. 23*. *Tertullian lib. de Idolatria. cap. 14.* *Chrys. Sermon. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37.* *Cyrill. in Iohan, lib. 12. cap. 58.* Of this judgment are all the sound new writers: see *Fox on the Apoc.*

Iosb. 6.

13.

Apoc.

10. 7.

Aug. ad

Calul.

ep. 89. 3c

ad Jan.

119. c. 19.

Aug. ser.

temp.

251. 8c

154.

Conc. 6.

Const.

cap. 8.

* Non dubita-
mus
quin va-
rie apud
Christia-
nos Sab-
batum
violetur,
non ab-
stinendo
ab his
quae ali-
is diebus
licita
sunt.
Armi.
Junius
praestit.
in Ge. 23.

1. 10. Bucer. in Matth. 12. 11.
Gault. in Malac. 3. Hom. 23. Fulke
on the Remish Testam. Apoc. 1.
10. Chem. Exam. Con. Trident.
par. 4. De diebus Festis. Wolph.
Chron. lib. 2. c. 1. * Armin. Thes. in
4. precept. and innumerable o-
thers. Learned Iunius shall speake
for all: *Quamobrem cum Dies
Dominicus, &c.* Wherefore seeing the
Lords day is both by the fact of
Christ (viz. his resurrection, and of-
ten appearing to his Disciples upon
that day) by the example and insti-
tution of the Apostles, and by the con-
tinuall practice of the Ancient
Church, and by the testimony of the
Scripture, observed and Substituted
in the place of the Jewish Sabbath,
inepte faciunt, they do foolishly,
who say that the observation of the
Lords Day is of tradition, and not
from the Scripture that by this means
they might establish the Traditions of
men. And againe, The cause of this
change is the resurrection of Christ,
and the benefit of the restoring of the
Church by Christ, the remembrance
of which benefit did succeed in the
place of the memory of the creation
Non humana traditione, sed
Christi

Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, and came into their assemblies.

6. Because that the Lord himselfe expounded the end of the Sabbath to be a signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified; and therefore must only of them be worshiped: and upon the paine of death, charged his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What God hath perpetually sanctified, let no man ever presume to make common or profane. Upon this ground it is, that the commandment termes this Day, the Sabbath of the Lord thy God. And God himselfe calles it, his Holy day. And upon the same ground likewise, the Old Testament consecrated all their

Exo 21.
13, 14, &c
Exek. 10.
12.
Ezek. 4.
1, 2, 3, &c
Exo. 35.
3
Armin.
disput.
Theol. in
prac-
cept. 4.
Thes. 14.
Act. 10.
5.

Isa. 58.
13.

• Non dubita-
mus
quin va-
rie apud
Christia-
nos Sab-
batum
violetur,
non ab-
stinendo
ab his
quae ali-
is diebus
licita
sunt.
Armi.
Junius
Præstet.
in Gs. 23.

1. 10. Bucer. in Matth. 12. 11. Gault. in Malac. 3. Hom. 23. Fulke on the Remish Testam. Apoc. 1. 10. Chem. Exam. Con. Trident. par. 4. De diebus Festis. Wolph. Chron. lib. 2. c. 1. * Armin. Thes. in 4. præcept. and innumerable others. Learned Iunius shall speake for all: *Quamobrem cum Dies Dominicus, &c.* Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection, and of-
ten appearing to his Disciples upon that day) by the example and insti-
tution of the Apostles, and by the con-
tinuall practice of the Ancient Church, and by the testimony of the Scripture, observed and Substituted in the place of the Iewish Sabbath, inepte faciunt, they do foolishly, who say that the observation of the Lords Day is of tradition, and not from the Scripture that by this means they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation
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Exo 21.
13, 14, &c.
Exo 10.
12.
Ezek 41.
1 2, 3, &c.
Exo. 35.
3
Armin.
disput.
Theol. in
prac-
cept. 4.
Thes. 14.
Aps 10.
5.

1/a. 58.
13.

Sabbaths and holy dayes, to the worship and honour of God alone, To dedicate therefore a Sabbath to the honour of any creature, is grosse *Idolatrie*. For the first Table makes it a part of gods worship, to have a Sabbath to his honour: So doth *Levit.* 23. 3. 37. 38. &c. and *Ezech.* 20. 10. *Nehem.* 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, *Matth.* 4. And therefore keep a Sabbath to the only honouring of God. The holy Ghost notes it as one of *Ieroboams* greatest sinnes: that he ordained a feast from the device of his owne heart, *1 King.* 12. 33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith that such forget him. And so indeed none are less careful in keeping the Lords Sabbath, then they who are most superstitious observers of Mens Holy dayes. The Church of Rome therefore commits grosse *Idolatry*.

First, in taking upon her to ordaine

Read H.
Wolphi-
us chro-
nol. de
temp. l.
2. c. 4. p.
118. &c.
7. p. 104.
&c.

daine Sabbaths, which belongs only unto the Lord of the Sabbath to doe.

Secondly, in dedicating those Holy dayes to the Honour of Creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to these days Gods worship, prayers, fasting and merits.

Fourthly, in exacting on these dayes of Mens invention a greater measure of solemnity and sanctification, than upon the Lord Day, which is Gods Commandement, which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts: and only retains a few holy-dayes to the honour of God alone and easing of servants Deut. 5.14. though long custome forceth to use the Old names for civill distinction: As Luke used the prophane names of Castor and Pollux, Act. 28.11. and Christians of Fortunatus, 1. Cor. 16.17. Mercurius, Rom 16.14. and the Iexes of Mardocheus day, 2. Machab 15.17.

10. Lastly, the example of Gods *Judgment* on Sabbath-breakers, may sufficiently seale unto them, whose hearts are not *fear'd*, how watchfully Almighty God is displeased with them, who are wilfull prophaners of of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly go to gather *Sticks* on the *Sabbath Day*. The fact was small ; True, but his sin was the greater, that (for so small an occasion) he would presume to break so great a commandement.

Nicanor offering to fight against the *Jewes* on the *Sabbath Day*, was slain himselfe, and 35000. of his men.

A Husbandman grinding corn upon the *Lords Day*, had his Meal burnt to ashes.

Another carrying Corn on *this day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Noble man

(*proq.*)

Num.
15.32.

1 Mac. 8.
27, 28.

Cant.
Magdel.
12. c. 6.
Disp. de
temp.
serm. 1 17
Thom.
Centi-
prat. 1. 2.
de laps.
Templi.
admi-
ran. vin-
dict. diu.
Theo.
hisl.
an.
1. 2. de
Miracul.

(prophane the Sabbath usually in hunting) had a Child by his wife, with a head like a dog and with eares and chaps crying like a hound.

A covetous *Flax wife* at *Kinflat* in *France*. Anno 1559. using with her *Maids* to work at her Trade on the *Lords Day*, it seemed unto them, that fire issued out of the *Flax*, but did no harme: the next Sabbath it took fire indeed, but but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradel was taken out of the fire alive and unburnt.

On the 13. of *January*. Anno Dom. 1581. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Bearbaiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords Day*, to be in a *Theater* beholding some

Stowers
Abridg-
ments,
An. 1582
discite
jam mo-
niti Do-
minum
non
remnere
Chri-
stum.

Sperr.

sports, then to be in the Church
serving God with the spirituall
work of Piety

Many fearfull examples of
Gods Iudgments by fire, have
in our dayes bin shewed upon di-
vers townes, where the prophana-
tion of the Lords day hath been
openly countenanced.

Strasford upon Avon was twice
on the same day twelve-month
(being the Lords day) almost
consumed with fire: chiefly for
prophaning the *Lords Sabbath*,
and for contemning his word
in the mouth of his faithfull
Ministers,

Teuerton in Devonsshire, (whose
remembrance makes my heart
bleed) was oftentimes admo-
nished by her godly Preacher,
that GOD would bring some hea-
vey Judgment on the Towne, for
their horrible prophanaion of
the *Lords Day* occasioned, chief-
ly, by their Market on the day
following. Not long after his
death, on the third of *Aprill*
Ann. Dom. 1598. God (in lesse
then halfe an hour) consumed
with a sudden and fearfull fire,
the

the whole Town, except onely the Church, the Court-house, and the Alms-houses, or a few poor peoples dwelling, *Whilst the Preachers cried in the Churches, Prophaness, Prophaness; Gain would not suffer them to hear: therefore when they cried Fire, Fire, in the Streets, GOD would not suffer any to help.*

where a man might have seen 400 dwelling houses all at once on fire, and above 50 persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of August, Anno 1612 (14 years since the former fire) the whole Town again was fired, and consumed, except some 30 houses of poor people, with the School-house and Alms-houses. They are blind who see not in this the finger of God. God grant them grace when it is next built to change their Market-day, and to remove all occasions of prophaning the Lords Day. Let other Towns remember the Tower of Siloe, Luke 13. 4. and take warning - by their neighbours chastisements; fear Gods threatnings, Jer. 17. 27. and believe Gods Prophets, if they will prosper, 1 Chron. 20. 10.

Many other examples of Gods judgment

judgment might be alledged : but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords Day* ; proceed in thy prophanation : it may be the Lord will make thee the next example, to teach others to keepe his *Sabbath* better.

He punisheth *some* in this life, to signifie how he will plague all wilfull transgressions of his *Sabbaths* at the last day.

Thus we have proved, that the Commandement of the *Sabbath* is *Morall*, and that the change of it from the seventh, to the first day of the week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers ceremonies peculiar to the Jews, were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandement, *their deliverance from Egypt*, shadowing *their redemption from Hell* : to the fifth commandement, *length of days in Canaan* : typing *eternall life in heaven* ; to the sixth
Com.

Commandement, *Abstinence from bloud and things strangled*, the care to *abstain* from all kind of Murther : and to the whole Law, the ceremony of * *Parchment-lace*, putting them in mind to keepe within the limits of the Law. So likewise to the fourth Commandment were added *some Ceremonies* which peculiarly belonged to the *Jewes*, and no other people :

* Num.
15.38.

as first, the *a double*

Sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience then on the week

a Num. 28.9,10. *b* Exod. 35. 23. *c* Exod. 16. 23. *d* Deut. 5.5. *e* It was the Sabbath day on which Moses and the Children of Israel sang to God, when Pharaoh and his host were drowned in the Sea, Exod. 15. See Trem. and Jun. Notes on Deut. 5.15. and on Exod. 12 15.

days. Secondly, the *b rigid and strict* ceasing from making of fire, dressing of *c* meat, and all bodily labour, both *d* remembering them of their full deliverance by *Moses* his conduct, from the fiery Furnace and Slavery of *Egypt*, upon that *e* day : as also shadowing unto them the *eternal redemption* of their souls from Hell, by the death of *Christ*. Thirdly, the keeping

ing of the Sabbath upon the precise seventh day in order of the Creation: shadowing to the Jews, that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the Legal Ceremonies, which neither they nor their fathers were able to bear, Acts 15. 10. Col. 2. 16, 17.

And howsoever in Paradise before mans Fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremoniall, and subject to change in respect of the restauration by Christ; As Mans life before the fall, being Immortall, became afterwards Mortall; and nakednesse being an ornament before, became afterwards a shame; and Marriage became a type of the Mysticall union betwixt CHRIST and his Church, Ephes. 5. And to fulfil the Ceremonies (added for the Jewes sake unto the Sabbath) Christ at his Death rested in the grave all the Jewish Sabbath day; and by that rest fulfilled all those
Ce-

Ceremoniall necessities. Now, as the ceasing of the Ceremonies annexed to the 1. 5. and 6. commandements, and to marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the mortality of the Commandement of the Sabbath, so that though the Ceremonies be abolished, by the access of the Substance; & the Shadow overshadowed by the Body (which is *Christ*) yet the holy rest (which was commanded and kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continued as gods perpetuall Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of god their Creator and Redeemer; but in the substance of the fourth Commandement, there

there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath are three.

Object.
Gal. 4. 10
1 Cor. 16.
1. et 14.
37.
Act. 20. 7

1. That of Paul to the Galatians, *Ye observe days and months and times, and yeares, &c.* But there the Apostle condemnes not the morall Sabbath, (which we call the Lords Day: and which he himself ordained according to Christs commandement, in the same Churches of Galatia and Corinth, and kept himselfe in other Churches) but he speakes of the Jewish days and times, and yeares; and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *Shadowes of things to come*, abolished now by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the morall *Sabbaths*.

Col. 2. 17.
Lev 23.
27, 38.
Object.
Col. 2. 16.

2. That of Paul to the Colossians. *Let no man, therefore condemne you in meat and drink, or in respect of an holy day, or of the new Moone, or of the Sabbath days.* But here the Apostle meaneth the Jewish ceremonial

ceremoniall Sabbaths, nor the Christian Lords Day; as before.

3. That of the same Apostle to the Romans, *This man esteemeth one day above another day; and another counteth every day a like, &c.* Obj. 3.
Rom. 14.
15.

But Saint Paul makes no such account: for the question their is not between Jews and Gentiles, but betwen the stronger and weaker Christians. The stronger esteemed one day above another as appears in that there was a day both commanded, and received in the Church, every where known and honoured by the Name of the Lords Day. And therefore Paul saith here, that he that observed this day, observed it unto the Lord. The observat on whereof, because of the change of the Jewish seventh day, some weak Christians (as many now adays) though not so necessary: so that if men, because the Jewish day is abrogated, will not honour and keep holy the Lords day, but count it like other days; it is an argument, saith the Apostle, of their weakness, whose infirmity

A a must

must be born till they have time to be further instructed and persuaded. Other objections are frivolous; and not worth the answering.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in 2 things. First, in resting from all servile and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

For the First :

1. The servile and common works, from which we are to cease, are generally all civil works from the least to the greatest.

Exod.
21. 20, 30

Exod.
21. 12, 14.

Exod. 31
15, &c.

Exod.
24. 21.

Neb. 13.
39.

Jer. 17.
21, 22, 27

More particularly,

First, from all the works of our calling, though it were reaping in the time of harvest.

Secondly, from carrying burdens as Carriers do; or riding abroad for profit or for pleasure. God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should

should be cut off from man. God gives them that day a rest, and he that (*without necessity*) deprives them of their rest on the Lords Day; the groans of the poor tired beasts shall, in the day of the Lord, rise up in judgment against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* of themselves, like *Iezabels*, doing the devils work upon Gods Day.

Thirdly, from keeping of *Fairs* or *Markets*; which for the most part God punisheth with Pestilence, Fire, and strange Flouds.

Fourthly, from studying any Books or Science but the holy Scriptures and Divinity. For our study must be, *to be ravished in spirit upon the Lords Day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do *his* work in thee. For, whatsoever is gotten by *common working* on this day, shall never be blessed of the Lord: but it will prove, like *Achans* gold, which being got contrary to the Lords

Deut. 5.

14.

Rom. 8.

12.

Deut. 24.

4.

1 Cor. 9.

9.

Neb. 10.

15, 16, 17

Ape. 1.

15.

Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *thieves* who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated :) is it to be thought that he will ever suffer those to escape unpunish'd, who, contrary to his Commandment, buy and sell on the *Sabbath day*, which is his perpetual Law? *Christ* calleth such, sacrilegious thieves; and as well may they steal the *Communion cup* from the *Lords table*, as steal from God the chiefest part of the *Lords day*, to consume it to their own *lusts*. Such shall one day find the Judgments of *God* heavier then the Opinions of *Man*.

Fifthly, from all recreations and sports, which at other times are lawful. For if lawful works be forbidden on this day, much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto any man (that delighteth in

Isa. 58.
13, 14.

Pf. 37.

in the Lord) any greater delight or recreation, then the sanctifying of the Lords day. Nor can there be any greater joy for a person condemned, then to come to his Prince's house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigal child that fed on the husks of Swine, to be admitted to eat the Bread of life at his Fathers table? or for him who fears for sin the tiding of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six days which are thine; not on the Lords day, which is neither thine nor thiers. No bodily recreation therefore is to be used on this day; but so far as it may help the soul to do more chearfully the service of the Lord.

Sixthly, from gross feeding, liberal drinking of wine, too strong drink, which may make us either drowsie, or unapt to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which

A a 3 hindereth

Eph 5.
18, 19.

Rom. 13.
Deut. 28.
37.

1/2. 18.
13.

hindreth the sanctifying of the Sabbath *more* then working; seeing one may *work alone*, but cannot *talk* but with *others*.

He that keeps the Sabbath only by resting from his *ordinary* work, keeps it but as a *beast*. But *rest* on this day is so far commanded to Christians, as it is an *help to sanctification*: and *labour* so far forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then these recreations, which are unlawful at other times, are on the Sabbath not *allowed*; much more *those* that are altogether at *all times* unlawful. Who without mourning can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus* then to the honour of the Lord Jesus, the Saviour and Redeemer of the world? For having served God but an *hour* in outward shew, they spend the rest of the Lords day in *sitting down to eat and drink*, and *rising up to play*: first *balasting* their bellies with *eating and drinking*, and then *feeding* their lusts with *playing and dancing*.

1 Cor. 10.
7.
Exod. 31.
6, 18, 19.

dancing. Against which prophana-
tion all holy Divines, both old
and new have in their times most
bitterly inveighed. Insomuch that
Augustine affirmeth, that it was
better to plough then to dance upon
the Sabbath day

Now in the Name of Almighty
God (who rested, having created
Heaven and Earth) and of his
eternal Son *Iesus*, the Redeemer of
his Church, who shall shortly
come on the dreadful day of
Doom to judge all men, accord-
ing to the obedience which they
have shewed to his Command-
ments; I require thee who read-
est these words, as thou wilt an-
swer before the face of Christ,
and all his holy Angels at that
day, that thou better weigh and
consider whether *Dancing*, *Stage-*
playing, *Masking*, *Carding*, *Dicing*,
Tabling, *Chefs playing*, *Bowling*,
Shooting, *Bearbaiting*, *Carousing*,
Tippling, and such other fooleries of
Robin Hood, *Morice dances*, *Wakes*,
and *May-games*, be exercises that
God will bless and allow on the
Sabbath day. And seeing that no
action ought to be done that

Melius
enim
arare
quam
saltare
in Sab-
bato.

Aug. in
tit Ps. 91
Act. 17.
21.
Rom. 2.
12. &c.
2 Thes. 2.
8. &c.

day, but such as whereby we either *bleſs* God, or look to receive a *bleſſing* from God; how dareſt thou do thoſe things on that *bleſſed day*, on which thou dareſt not to pray to God to beſtow a *bleſſing* on it to thy uſe? Hear this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, ~~and~~ voyd of the feeling of the grace of God that having every day in ſix, every hour in every day, every *minute* in every hour, ſo taſted the ſweet mercy of thy God in Chriſt, without which thou haſt periſhed every moment. Yet canſt not find in thy corrupt and ~~irreli-~~gi-ous heart, to ſpend in thy Maſters ſervice that *one day* of the weeke which he had reſerved for his owne praiſe and worſhip! Let men in *defence* of their prophaneneſs, *object* what they will and *anſwer* what the divell puts in their mouthes: yet I would wiſh them to remember that ſeeing it is an ancient tradition in the Church, that the Lords ſecond *comming* ſhall be upon the *Lords day*; how little joy they ſhould

Lactan.
l. 7. c. 2.

should have, to be overtaken in those carnall sports, to please themselves; when their Master should find them in spirituall Exercises serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus daunce on the *Lords Day*, (contrary to the *Lords Commandment*) they do but dance about the *pirs brink*: and they know not which of them shall first fall therein. Whereinto being once fallen, without repentance, no greatness can exempt them from the vengeance of that great GOD, whose Commandement (contrary to their knowledge & Conscience) they do thus presumptuously transgress. If then Gods Commandement cannot deter thee; nor Gods Word advise thee; I say no more, but what S. John said before me, *He which is filthy let him be filthy still.*

For the second.

2. The

*Apoc.
12. 11.
This was
the last
and bea-
vies
curse
that
S. John
wished
spiritual
Babylon.*

2. The Consecration of the Sabbath rest consists in performing three sorts of duties: First, before; Secondly, at; Thirdly, after the publick exercise of the Church.

The duties to be performed before the publick exercises are,

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctify the Sabbath on the next day. For want of this preparation, thy selfe and thy servants being tyred with labour and watching the night before, are so heavy, that when you shou'd be serving god, and hearing what his spirit saith unto his Church for your souls instruction; you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church and the shame of your selves; therefore the Lord commands us not only to keep Holy; but also to remember afore hand the Sabbath day to keep it holy, by preparing our hearts, and removing all business that might hinder us to consecrate it as a glorious day unto the Lord. Therefore whereas the Lord

in

Apos. 1.
& 3.

Isa. 56.
2. &c.
vs 8. 13.
&c.

in the other Commandments doth but either bid or forbid; he doth both in this Commandment, and that with a special *Memorandum*. As if a master should charge his servant to look well to *ten things* of great trust, but to have a more special care to remember one of these ten, for divers weighty reasons: should not a faithful servant, that loves his master, shew a more special care unto that thing above all other businesses?

Thus Moses taught the people overnight to remember the Sabbath, and it was a holy custom among our *four-fathers*, when at the ringing to prayer on the Eve before, the husbandman would give over his labour in the Field; and the Tradesman his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls; that their minds might more chearfully attend Gods worship on the Sabbath day.

2. To possess that night thy vessel in holiness and honour, that thou mayst present thy soul more purely in the sight of God the next morning.

3. To

Exo 16.
23, &c.

Exod. 9.
24.
1 Cor. 7. 5
Ge. 24. 2.
1 Th. 4. 4
1 Sa. 21. 5
Exo. 19.
16.
Ps. 9. 22.
Ecl. 4.
17.

3. To rise up *early* in the morning on the *Sabbath day*. Be careful therefore to rise *sooner* on this day than on other days, by how much the *service* of God is to be preferred before all *earthly* businesses: for there is no *master* to serve so good as God; and in the end *no work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self what an *impure* sinner thou art, and into what an holy place thou goest to appear before the *most holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. Renew thy *vows* to walk more conscientiously, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have *grace* to hear the *Word of God* read and preached.

ed with profit : and that thou mayst receive the holy Sacrament with comfort, if it be Communion day) that God by his holy Spirit would assist the Preacher to speak something that may kill thy sin, and comfort thy soul ; which thou mayst do in this or the like sort.

Col. 4. 3.

A Morning prayer for the Sabbath Day.

O Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep, there can be no better thing then to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath-day. For it is thy will and commandment, that we should sanctifie this day in thy service and praise ; and in the thankful remembrance, as of the creation of the world by the power of thy Word, so of the redemption of Mankind by the death of thy Son. Thine, O Lord, I confess, is greatness, and power, and glory, and victory, and praise ; for all that is in Heaven and Earth is thine : thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour
come

Psal. 91.
1, 2, 3.1 Cor. 19.
11, 12.

come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favor and goodness, (passing by my prophaneſs and infirmities) haſt vouchſafed to add this Sabbath againe unto the number of my days. And vouchſafe, O heavenly Father, for the merits of Ieſus Chriſt thy Son (whoſe glorious Reſurrection thy whole Church celebrateth this day) to pardon and forgive me all my ſins and miſdeeds. Eſpecially, O Lord, *cleans my ſoule from thoſe filthy ſins, with the bloud of thy moſt pure and undefiled Lambe, which taketh away the ſins of the Wor'd. And let thy Holy Spirit more and more ſubdue my corruptions that I maybe renewed after thine own Image, to ſerve thee in newneſs of life, and holineſs of converſation. And as of thy mercy

* Here
thou
mayeſt
confeſſe
thy ſins
that haſt
with
thy
conſol-
ation.

Job. 1. 29

mercy, thou hast brought me to the begining of this blessed day: so I beleech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *Pardon* unto me: and that I may remember that the keeping Holy of this day, is a commandement which thine owne *finger* hath written: that on this day, I may meditate on the glorious works of our *Creation* and *Redemption*, and learn how to know and to keep all the rest of thy holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy House to offer unto thee our *Morning sacrifice of praise and Prayer*; and to heare what thy Spirit, by the preaching of hy Word, shall speak unto thy servant, O let not my sins stand as a Cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word, into my heart. I know, O Lord, and
tremble

Mat. 13.
1, &c.
Luk. 8.
25.

Col. 4.8.

Act. 26.
1.

resemble to think; that three parts
of the good seed falls upon bad
ground: O let not my heart be
like the *High way*, which through
hardness, and want of true un-
derstanding, receiveth not the Seed
till the evill on cometh, and
catcheth it away: nor like the
stony ground, which heareth
with joy for a time, but falleth a-
way as soon as persecution ariseth
for thy Gospels sake? nor like
the *Thorny ground*, which by the
cares of this world, and the deceitful-
ness of riches, choaketh the word
which it heareth, and makes it alto-
gether unfruitfull: but that like
unto the good ground, I may here
thy Word, with an honest and good
Heart, understand it, and keep it,
and bring forth fruit with Patience,
in that measure that thy Wisdom
shall think meet for thy glory,
and mine everlasting comfort.
Open likewise, I beseech thee, O
Lord the doore of utterance, unto
thy faithfull servant; whom thou
hast sent unto us to open our eyes,
that we may turne from darkness to
light, & from the power of Satan unto
God, that we may receive forgiveness

of

of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my selfe unto his Ministry, as well when he terrifyeth me with thy Judgments, as when he comforteth me with thy Mercies, and that I may have him in singular love for his workes sake; because he watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness and sleeping, and from all wandering thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrins, which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practice for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this

B b day,

1 Thes. 5.

12.

Heb. 13.

17.

1 Cor. 10.

19

Eph. 3-10

1 Pet. 1. 12

Isa. 66.
33.

day, which godless and prophane persons spend in their owne lusts and pleasures, I (as one of thy obedient servants) may make my chiefe delight to consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vain word; but that ceasing from the workes of sin, as well as from the workes of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord; in that form of Prayer which he hath taught me;

Our Father &c.

Having thus in Private prepared thine owne soule, If thou hast the charge of a Family, call all thy household together, reade a Chapter, and pray as in the week days: but remember so to dispatch these private preparations and

and duties, as that thou and thy Family may be in the Ch. before the begining of prayers: Else your private exercises are rather an hinderance than a preparation. And as thou (and thy Household) do go in all reverence towards the Church, let every one meditate thus with himselfe.

Things to be meditated as thou goest to Church.

THAT thou art going to the Court of the Lord, and to speak with the great god by prayer; and to hear his Majesty speak unto thee by his Word, and to receive his blessing on thy soule, and thy honest Labour, in the six dayes last past.

Ps. lxx. 5

2. Say with thy selfe by the way; As the Hart brayeth for the Rivers of waters, so panteth my soule after thee, O God: My soule thirsteth for God even for the living God: when shall I come and appeare before the presence of God? For, a day in thy Courts is better than a thousand other where. I had rather be a doore keeper in the House of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy

Ps. 42.
1, 2.

Ps. 48 10

Ps. 5. 8.

House in the multitude of thy mercies
and in thy fear will I worship toward
thine holy Temple.

Gen. 28.
16, 17.
1 Cor. 14.
25.

3. As thou entrest into the
Church say, How fearfull is this
place? This is none other but the House
of God, that is the gate of Heaven,
Surely, the Lord is in this place:
God is in this people indeed. And
prostrating with thy face down-
ward, being come to thy place
say, O Lord, I have loved the habi-
tation of thy House, and the place
where thy Honour dwelleth. One thing
therefore have I desired of thee that
I will require, even that I may dwell
in thy House all the days of my life,
to behold thy beauty, and to visit thy
Temple: therefore will I offer in thy
Tabernacle Sacrifices of joy, I will
sing and praise the Lord. Hearken un-
to my voice, O Lord, when I cry;
have mercy also upon me, and heare
me. Doubtless, kindness and mercy
shall follow me all the days of my life
and I shall remaine a long season in
the house of the Lord. And this is
that preparation, or looking to
our feet, whereto Solomon advis-
eth us, before we enter into the
House of God.

Pf. 26.8.
Pf. 27.4.

Pf. 27.6.

Pf. 13.6.

Ecol. 4.
27.

The second sort of Duties which are
to be performed at the time of
the Holy assembly.

When Prayers begin, lay aside thine owne private Meditations; and let thine Heart joyne with the Minister and the whole Church, as being one Body of Christ; and because that God is the God of order, he will have all things to be done in the Church with one heart and accord, and the exercises of the Church are common and publick. It is therefore an ignorant pride, for a man to think his owne private prayers more effectuell than the publick prayers of the whole Church, Solomon therefore adviseth a man not to be rash, to utter a thing in the Church before GOD. Pray therefore when the Church prayeth, sing when they sing, and the action of kneeling, standing, sitting, and such like indifferent ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience) * conform thy

Jejuno Sabbato; cum hic sum, non jejunō. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalum, nec quenkum tibi.

Amb. conf. Aug. ep. ad Jan.

B b 3

1 Cor.
12.13.
Act. 2.
2, 45. et
4.32.

Ecc. 5.1.

Ex. 46.
20.
Ps. 110.3.

* Cum
Romam
venio,

self

self to the manner of the Church wherein thou livest.

Luke 4.
20.

Luke 19.
48.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: so the eyes of all that were in the Synagogue are said to be fastned on Christ whilest he preached, and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, to learn the knowledge of salvation by the remission of sins, through the tender mercy of God, Luke 1. 17.

Be not therefore in the School of Christ, like an idle boy in a Grammar School, that often heareth but never learneth his lesson: and still goeth to School, but profiteth nothing. Thou hast it in a child: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark:

1. The coherence and application of the Text.

2. The chief summe or scope of the holy Ghost in that Text.

3. The

3. The division or parts of the Text.

4. The doctrines; and in every doctrine, the proofs, the reasons, and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors. who desire to edifie their people in the knowledg of god, and his true Religion.

If the preachers method be too curious or confused, then labour to remember.

1. How many things be taught which thou knewest not before, and be thankfull.

2. What sins be reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.

3. What vertues be exhorteth unto which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as is spoken to thy selfe rather by God than by Man: and labour not so much to heare the

Isa. 2. 2.
Acts 10.
32.
1 Cor. 1.
29.
Gal. 4 14
1 Thes. 2,
13.

Apos. 2.

7.

Luk. 24.

32.

a Luk.

11. 18.

b Rom.

15. 16.

c 1. Cor.

12. 1.

d John

10. 27.

e John

8. 47. 48.

f Luk.

8.

21.

Mar. 3.

35.

words of the Preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear hear that the Spirit speaks to the Church.* And did not our hearts burn within us, whilest he opened unto us the Scriptures? And thus to hear the word hath a blessing promised therto. It is the acceptablest sacrifice of our selves unto God. It is the surest note of Christs Saints: the truest & mark of Christs sheep: the apparentest sign of Gods elect: the very bloud as it were which uniteth us to be the spiritual kindred, brethren, and sisters of the Son of GOD. This is the best Art of Memory for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm: and when the Blessing is pronounced, stand up to receive thy part therein, and hear it as if Christ himself (whose Minister he is) did pronounce

nounce the same unto thee: for in this case it is true; *He that heareth you, heareth me:* and the Sabbath day is blessed, because God hath appointed it to be the Day, wherein by the mouth of his Ministers, he will bless his people, which heare his Word, and glorifie his Name. For though the Sabbath day in it self be no more blessed than the other six days, yet (because the Lord hath appointed it to holy uses above others) it doth as farr excell the other days of the Weeke, as the consecrated bread which we receive at the Lords Table, doth the common bread which we eat at our owne Table.

2. If it be a Communion day draw near to the Lords Table, in the wedding garment of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when Baptisme is to be administred stay and behold it with all reverent attention, that so thou mayest; First, shew thy reverence to Gods Ordinance: Secondly, that thou mayest the better consider thine own ingrafting into the visible body of Christs Church:

Ex. 2.
46. 16.
Luke 10.
16.

Num. 6.
23, 27.

Church; and how thou performest the *vows* of thy new Covenant. Thirdly, that thou mayest repay thy *depts* in praying for the Infant which is to be baptized (as other Christians did in the like cause for thee) that God would give him the *inward* effects of Baptisme, by his *Bloud* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God, for *grafting* another member into his *mysticall Body*. Fifthly, that thou mayest prove whether the effects of Christs death *kill* sin in thee; and whether thou be raised to newness of life by the *ver-tue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankful for his *Grace*. Sixthly, to shew thy selfe to be a free-man of Christ *Corporation*: having a voice or consent in the admission of others into that holy society.

1 Cor. 16. 1
1 Cor. 9.
5, 6, 7,
&c.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to be Performed in the holy assembly.

Ne IV

Now of the third sort of duties
after the holy Assembly.

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which chew the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church. And then kneeling down turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life, and a *consolation* unto thy soul. For till the Word be made thus our own, as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no *profit* thereby. And when thou goest to dinner, (in that reverend and thankful manner before prescribed) remember, according to thine ability, to have one or more poor Christians, whose *hungry* bowels may be refreshed with thy meat; imitating holy Job, who protested that he did never eat his morsels alone

Lev. 11. 3

Ps. 119. 11
Mat. 13.
19.

Job 31.
17, 18.

alone, without the good company of the poor and fatherless; that is the commandment of Christ our Master, *Luke 14.13.* or at leastwise send some part of thy dinner to the poor who lies

Neb. 9. 22. Deut. 15. 10. Mat. 25. 35, &c.

If thou be a private man, either perform these holy duties by thy self, or joyne with some godly family in the performance of them.

sick in the back Lane without any food: for this will bring a blessing upon all thy works and labours; and it will

one day more rejoyce thy soul, when it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungry, and thou gavest me meat, &c. And so far as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part as if thou hadst done it to my own self.*

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon; commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turn to the

Acts 17.

11.

Mat. 26.

30.

the *Proofs* which the Preacher al-
 ledged, and * rub those good
 things over their memories a-
 gain. Then sing a *Psalms* or more.
 If time permit, thou mayst teach
 and examine them in some part
 of the *Catechism*, conferring every
 point with the proofs of the holy
 Scripture. This will both increas
 our knowledge and sharpen our
 memory; seeing by experience
 we find, that in every Trade they
 who are now *exercised*, are ever
 best *expert*. But in any wise re-
 member so to dispose all these
 private Exercises, as thou mayst
 be with the *first* in the holy Con-
 gregation at the *evening exercise*;
 where behave thy self in the like
 devotion and reverence as was
 prescribed for the holy Exercise
 of the Morning.

After *evening prayer*, and at thy
 supper, behave thy self in the like
 religious and holy manner as
 was formerly prescribed: and ei-
 ther before or after supper, if the
 season of the year and weather
 do serve.

1. Walk into the fields, and
 meditate upon the *works* of God;
 for

* *Dist.*
 6.7, 10.
Neb. 6.
 17.

Neb. 5.
 14.

Pf. 92. 5.
 et 19. 29.
Eccl. et 8.
 1. 3, *Eccl.*
Rom. 1.
 19, 20.

Prae-
sentem
narrat
quaeli-
bet her-
ba Deum.

Isa. 40.
26.

Pf. 8.

Mat. 25.
25.
Jam. 5.
14, &c.

Mat. 12.
5.

for in every creature thou mayst read, as in an open book, the wisdom, power, providence, and goodness of Almighty God: and how that none is able to make all these things in the variety of their forms, virtues, beauties, life, motions, and qualities, but our most glorious God.

2. Consider how gracious he is, that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others to admire and adore his power, wisdom, and goodness; and to think what ungrateful wretches we are, if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heaviness, go to visit him. If any be fallen at variance, help to reconcile them.

To conclude: three sorts of works may lawfully be done on the Sabbath day.

1. Works of Piety, which either directly concern the service of God, though they be performed by bodily labour; as under the Law the Priests did labour in killing and

and dressing the sacrifices, and burning them on the Altar. And Christians under the Gospel, when they travel far to the places of Gods worship, it is but a Sabbath days journey, like to that of the Shunamite, who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the sweat of his brows to the wearying of his body, yet he doth but a Sabbath days work; for the holy end sanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship; as the sounding of trumpets under the Law, or the ringing of bells under the Gospel.

2 Works of Charity, as to save the life of a man, or of a beast: to c fodder, water, and dress catel: to make d honest provision of meat and drink to refresh ourselves, and to e relieve the poor, to visit the sick, to make f collection for the poor, and such like.

3. Works of Necessity, not feigned.

Act. 1. 12

2 Reg. 4.
12.

Mat. 23.
17, 19.

Num. 10.
22.

2 1 Reg.
19. 8.

Mar. 2 4
b Mat.

12. 13.

c Luka

12. 15.

d Mat.

12 1.

e Heb. 9.

11.

1 Cor. 11.

22, 24.

f 1 Cor.

16. 1.

*Num.
cius
prae-
cepta ex-
cipitur
a Sabba-
to, Iud.
Com-
ment:
super
Num. 13.
1.

ed, but *present* and *imminent*, and such as could not be *prevented* before, or cannot be *deferred* unto another day. As to resist the invasion of *enemies*, or the robberies of *thieves*, to quench the rage of *fire*, and for Physicians to *stanch* or *let blood*, or to cure any other *desperate* disease; and for Midwives to help women in labour: Mariners may do their labours: Souldiers being assailed may fight: and * Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are calld, they may upō any of these occasions go out of the Church, and from the *holy exercises* of the Word and Sacraments: provided always that they be humbled, and such occasions fall out upon *that day and time*, & that they take no *money* for their pains on that day, but onely for their *stuff*, as in the *fear* of God, and *conscience* of his Commandment.

When the time of rest approacheth, retire thy self to some private place: and knowing, that in the state of *corruption* no man living

living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*, humbly crave pardon for thy *defects* and reconcile thy self unto God with this or the like *Evening Sacrifice*.

*A Private Evening Prayer
for the Lords Day.*

O Holy, a holy, holy, Lord God of Sabbath! Suffer me, who am but *dust*, and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a *consuming fire*. I acknowledg that I am but withered *stubble*. My *sins* are in thy sight, and Satan *stands* at my right hand to accuse me for them; I come not to excuse, but to *condemne* my self worthy of all those judgments, wch thy justice might most justly inflict upon me: a wretched creature, for my sins and transgressions. The number of them is so great, the Nature of them is so grievous, that they make me seem vile in mine owne eyes, how much more loathsom in thy sight I confess they make me so farre

C c from

a *Isa* 6.3
b *Gen*.
18.27.
c *Heb*.
12.10.
d *Job* 11.
21.
e *Ps*. 51.3
f *Zec*. 2.
1.2.
g *1 Cor*.
11.31.

2 Sam.
6. 21.
Luk.
15. 21.
Psa. 106.
17.

2 Pet. 2. 4

Gen. 3. 13

Rom. 2. 5
Job 15.
26.

from being worthy to be called
thy Son, that I am altogether
unworthy to have the name of thy
meanest *Servant*. And if thou
shouldest but recompence me
according to my desert, the earth
(as weary of such a sinfull bur-
then) should open her mouth, and
swallow me up, like one of *Dathan's*
Family, into the bottomless
pit of Hell. For if thou didst not
spare the *naturall Branches*, those
Angels of glorious excellency;
but hurledest them downe from
the *Heavenly habitations*, into the
paines of *Hellish darkness*, to be
kept unto damnation, when they
sinned but once against thy Maje-
sty; and didst expell our first Pa-
rents out of *Paradise*, when they
did but transgress one of thy
Laws; alas, what vengeance
may I expect, who have not of-
fended in one sin onely, heaping
daily sin upon sin without any
true repentance, drinking iniquitie
as it were water ever pouring in,
but never pouring out any fil-
thinesse: and have transgressed
not *One*, but *All* thy holy Laws
and Commandements. Yea, this
present

present day, which thou hast straightly commanded me to keep Holy, to thy praise and worship. I have not so Religiously kept and observed, nor prepared my Soule in that holiness and chastity of Heart, as was fit, to meet thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowziness: And when I was awake, my mind was so distracted, and carried away with vain and worldly thoughts, that my Soule seemed to be absent and out of the Church. I have not so duly (as I should) meditated with my selfe nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stolen the most part of thine

instructions out of my Heart, and I wretched creature have forgotten them, as though thy had never been heard. And my Family doth not thrive in knowledg and sanctification under my government as they should. Though I know, where many of my poore brethren live in want and necessity, and some in pain, and comfortless: yet I have not remembered to relieve the on with my almes, nor the other with my consolations: but I have feasted my selfe, and satisfied mine own lusts. I have spent the most part of the day in *idle talk, vaine sports and exercises*. Yea, Lord, I have, &c. ^a And for all these my sins my Conscience cries *guilty*, thy Law *condemns* me, and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandment. But what if I am by the Law condemned? yet, Lord,

^a Here confess whatsoever thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh say--bPs. 103. 6. Ja. 2. 13. Ro. 5. 20.

thy Gospel assure me, that thy mercy is above all thy works, that thy grace ^b transcends thy

thy Law; and thy goodness de-
 lighteth there to reign, where
 sins do most *abound*. In the multi-
 tude therefore of thy mercies
 and merits of *Iesus Christ* my
 Saviour, I beseech thee, O Lord,
 (who despisest not the sighing of
 a contrite heart, nor desirest the
 death of a penitent sinner) to
 pardon and forgive me all those
 my sins, and all the errors of this
 day, and of my whole life; and
 free my soul from that curse and
 judgment which is due unto me
 for them. Thou that didst justify
 the contrite *Publican* for 4 words
 of confession, and receivedst the
Prodigal child (when he had spent
 all the stock of thy grace) into
 favour upon his repentance; par-
 don my sins likewise, O Lord,
 and suffer me not to perish for
 my transgressions. Oh spare me,
 and receive me into thy favour
 again. Wilt thou, O Lord, reject
 me, who hast received all *Publi-*
cans, harlots, and sinners, that upon
 repentance sued to thee for
 grace? Shall I alone be excluded
 from thy mercy? Far be it from
 me to think so; for thou art the
 same

Exek.
 33. 11.

Luke 18.
 37.

Mat. 21.
 31. 32.

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 me to think so; for thou art the

Exek.
 33. 11.

Luke 18.
 37.

Mat. 21.
 31. 32.

Lam. 3.
22.

same God of mercy unto me, that thou wast unto them, and *thy compassions never fail.* Wherefore O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Justice against me a sinner: but exercise thy long suffering in forbearing thine owne creature.

Heb. 12.
24.

I have nothing to present unto thee for a satisfaction, but onely those *bloudy wounds*, that bitter *Death*, and *Passion*, which thy *Son*, my onely Savior hath suffered for me. *Him (in whom onely thou art well pleased)* I offer unto thee for all my sins, wherewith thou art displeased, Him my Mediator, the request of whose blood *speaking better things then that of Abel*, thy mercie can never gainsay. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons which this day, and at other times have been taught me out of thy holy Word, that I may remember thy *Commandements* to keep them, thy *judgments* to avoid them;

them; and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resigne my selfe to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy selfe; that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbath in this life as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joy and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore. Amen.

And then calling thy Family together; shut up the Sabbath with the Meditations and Prayers before prescribed for thy family. And the Lord will give thee that night a more sweete and quiet rest then ordinary and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick. Now followeth the extraordinary Practice of Piety, whereby God

is glorified in our lives.

THe extraordinary *Practice of Piety* consists either in *Fasting* or *Feasting*.

I. Of the Practice of Piety in Fasting.

There are divers kinds of *fasting*. First, *a constrained Fast*, as when men either have not food to eat, as in the ^a *Famine of Samaria*; or having food, cannot eat it for *heaviness* or *sickness*, as it befell them who were in ^b the *Ship with S. Paul*; this is rather *famine* than *fasting*.

Jejunium.
I. Coarctatum.

a 2 Kings
6. 26.
b Acts
27. 33.

2. Physicum.

Nihil periculosius habitudine corporis extreme bona; detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. *Basil. hom. 1.*

3. Politicum.

Secondly, *A natural Fast*, which we undertake *physically*, for the health of our body.

Thirdly, *A civil Fast*, which the Magistrate enjoyneth

for the better maintenance of the *Commonwealth*, that by using fish as well as flesh, there may be great plenty of both.

Fourthly; *A miraculous Fast*, as the forty days fast of *Moses* and *Elias*, the types, and of *Christ* the substance. This is rather to be *admir'd*, than *imitated*.

4. Miraculosum.

Fifthly.

Fifthly, *A daily Fast*, when a man is carefull to use the creatures of God with such moderation, that he is not made *heavier* but more *cheerful*, to serve God, and to doe the duties of his calling. This is specially to be observed of * *Ministers* and *Iudges*.

5. Quotidianum.

* 1 Tim. 3.2.
Tit. 2.3.
Pro. 31.4.5.

Sixthly, *A religious Fast*, which a man voluntarily undertakes, to make his body and his Soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treat. The *Religious Fast* is of two sorts, either *private* or *publicke*.

6. Religiosum.

2 Cor. 6.4.6.

2. Of a private Fast.

THAT we may rightly perform a private Fast, four things are to be observed first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: fourthly, the *ends* of private fasting.

1. Of the Author.

The *first* that ordained Fasting was *God* himself in *Paradise*: and it was the *first Law* that *God* made, in commanding *Adam* to abstain

Jejunium in Paradiso praescriptum est, reverere igitur jejunii canonicem. Basil. hom. c. de Jejun. Exod. 19.3.

from

Leu. 23.

Mat. 6.

17. & 9.

15.

from eating the forbidden fruit. God would not pronounce nor write his Law without fasting, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious fasting a man cometh nearest the life of * An-

* Qui jejuna Angelorum vitam vivit, & cum paucissimis contentus est, similitudine cum illis associatur. Basil. hom. de jejun. Natura os parvum & guttur arctum homini dedit.

gels, and to do Gods will on earth, as it is done in heaven. Yea, Nature seemeth to teach man this duty, in giving him a

little mouth and a narrow throat: for Nature is content with a little, Grace with less. Neither doth Nature and Grace agree in any one act better then in this exercise of religious fasting; for it strengtheneth the memory, and cleareth the mind, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastity; preventeth sickness, and continueth health: it delivereth from evils, and procurereth all kind of blessings.

* Quamdiu jejunavit Adam in Paradiso fuit: comedit, & c. Iesus est. Hier.

By breaking this Fast, the Serpent overthrew the first * Adam, so that he

he lost Paradise: But by keeping a Fast the second Adam vanquished the Serpent, and restored us into Heaven. Fasting was she, who converted Noah safe in the Ark, whom intemperance uncovered and left stark naked in the vineyard. By fasting Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men, when Idolatrous eating and drinking caused the Israelites to appeare abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaven; when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod believe that I. Baptist should live after death by a blest. resurrection; when after an intemperate life, he could promise nothing to himself but eternal death and destruction, O divine Ordinance of a divine Author!

2. Of the Time.

The holy Scripture appoints *no
to Domini vel Apostolorum non invenio definitum.
Aug. ad Galat Jan ep. 86. Indifferenter jejunandum,
ex arbitrio, non ex imperio, novae disciplinae pro
temporibus, & causis uniuscujusque. Tert. advers.
Pyth Mont. Haereticus primus erat qui jejuniorum
leges praescripsit. Euseb. eccl. hist. l. 5. c. 18. ex Apol.

* Praeceptum esse jejunium video, quibus autem diebus non oporteat jejunare. & quibus oporteat, praecipit.

time

time under the New Testament to fast, but leaves it unto Christians own free choice, *Rom. 14.3.* *1 Cor. 4.7.* to fast as occasion shall be offered unto them, *Mat. 9.15.* As when a man becomes an humble and earnest suiter unto God for the pardon of some gross sin committed; or for the prevention of some sin, whereunto a man feels himself by *Satan* solicited; or to obtain some special blessing which he wants; or to avert some judgment which a man fears, or is already fallen upon himself or others; or lastly to subdue his flesh unto his spirit, that he may more chearfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a day or longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

a *Lev.*
22.23.
Iosh. 6.7.
 2 *Sam. 3.*
 3
 b *Hest. 4.*
 16.

2. Of the manner of a private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions are to abstaine, for the time that we fast:
 first

first from all *c* worldly business and labour, making our Fasting day, as it were a Sabbath day, Levit. 23. 28. For worldly business will distract our minds from holy devotion.

Secondly, from all manner of food, yea, from *d* bread and water, so far as health will permit : 1 That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the Constitution thereof, may be the more humbled. 3. That so we may take a godly revenge, upon our selves, for abusing our libertie in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food, 5. To put us in minde, that as we abstaine from food, which is lawfull, so we should much more abstain from

sin a, which is altogether unlawful.

Thirdly, from good and costly *b* apparel ;

c Luke 23. 28. 56
Isa 1. 14. 15.

d 2 Sam. 7. 35.
Ezra 10. 6.
Dan. 10. 2.
Eph 4. 16
Aph 9. 7

2 Cor. 7. 1

a Quid prodest vacuare corpus ab esca, & animum replere peccatis ?
Aug. de temp. serm. 46.
b Exod. 33. 5, 6.

that

2 H: P. 4.
1. 2.
Jonah 3.
5. 6.
Ios: 1.
13.
Mat. 17.
21.

that as the *abuse* of these puffs us up with *pride*, so the laying aside of their *lawful* use may witne's our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put a on sackcloth, or other course apparel. The equity hereof still remaineth, especially in publick Fasts; at what time to come into the Assembly with starched bands, crisped hair, brave apparel, and decked with flowers or perfumes, argueth a soul that is neither humble before God, nor ever knew true use of so holy an Exercise.

b 2 Sam.
12. 16.
Ios: 1. 13.
Heb. 4. 3

1 Kings
21. 27.

Fourthly, from the full measure of ordinary sleep, that thou mayst that way also humble thy body; and that thy soul may watch and pray to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldst thou do it for the service of God? And if Ahab (in imitation of the godly) did in his fast lie in sackcloth, to break his sleep by night; what shall we think of those, who on a fasting day will yield themselves to sleep in the open Church? Fifthly,

Fifthly and lastly, from all outward pleasures of our senses. So that it was not the throat onely

Si sola gula peccavi: sola jejUNET & sufficit. Si vero peccaverunt & membra cætera, cur non jejurent & sola; Bernard. *serm. quadrag.*

that sinned, so must not the throat only be punished. And therefore we must endeavour to make our eyes (as at all times; so) especially on that day to fast from beholding vanity; our ears from hearing mirth or musick, but such as may move to mourn; our nostrils from pleasant smells; our tongues from lying, dissembling, and slandering: yea, the use of the marriage bed must be omitted in a religious reverence of the Divine Majesty; that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance.

2. Prayer.

Repentance hath two parts.

1. Penitency for sins past. [come.

2. Amendment of life in time to

This Penitency consists in three things.

μετάνοια
μετάνοια
μετάνοια
νοια.

things. First, an inward *insight* of sin and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1 Of the inward *insight* of sin, and *sense* of misery.

This *sense* and *insight* will be effected in thee: First, by considering thy sins, especially thy gross sins, according to the *Circumstances* of the *time* when, *place* where, *manner* how, and *person* with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many *sweet Blessings* in a bountiful manner upon thee. Thirdly, in considering the *curses* which God hath threatned for thy sin: how grievously God hath plagued *others* for the *same* fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them; had not the *Sonne* of God so lovingly dyed for thee. Lastly, that if God *loves* thee, he must chasten

chasten thee ere it be long, with some grievous affliction, unless thou dost prevent him by speedy and unfeigned repentance. Let these and the like considerations so prick thy Heart with sorrow that melting for remorse within thee, it may be dissolved into a Fountaine of tears, trickling down thy mournfull cheeks. This mourning is the beginning of true Fasting; and therefore oft times

* put for fasting, the first and principal part for the whole action.

2. Of the bewailing of thine own estate.

* Mat 9. 15. Can the children mourn, when shall they fast. And Mark and Luke for mourn have fast. Examples, Ps. 5. et 22. et 38. et 39. et Ieremias Lament. Iord 2. 12, 17. Ier. 22. 18. 19. 20. Gen. 31. 17. Iob 30. 3.

Bewailing or Lamentation is the pouring out of the inward mourning of the heart, by the outward means of the voice and tears of the eyes. With such filial earnestness and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from Ismael and Hagar, and hear-

Pf. 147.
Pf. 104.
11.

1 Sam. 7.
Exek 9.
etc.
Dan. 6.
Neb. 10

Pro. 8.
12.
Pf. 91. 3.
etc.
Pf. 51. 4.

1 Iob. 1.
7. 9.

eth the cry of the young ravens .
and roaring of Lions ; how much
rather will he hear the mournful
lamentation which his own children
make unto him in their misery ?

3. Of the humble confession of sins.

In this action thou must deal
plainly with God, and acknowledg
all the sins thou knowest, not onely
in generall, but also in particular,
This hath been the manner of all
Gods children in their Fasts: First,
because that without Confession
thou hast no promise of mercy, or
forgiveness of sins. Secondly, that
so thou mayest acknowledg God
to be just, and thy self *unrighteous*.
Thirdly, that by the numbring of
thy sins, thy head may be the
more humbled and pulled down.
Fourthly, that it may appeare
that thou art truly penitent : for
till God hath given thee grace to
repent, thou wilt be more *ashamed*
to confess thy fault, than to
commit thy sin. The plainer thou
dealest in this respect with God,
the more graciously will God deal
with thee: if thou dost acknowledg
thy sins, God is faithfull and just to
forgive thee thy sins : and the blood of
Jesus

Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to performe these three parts of penitency, thou mayest diligently read such chapters and portions of the holy Scriptures, as do chiefly concerne thy particular sins; that thou mayest see Gods Curse and Iudgments on others for the like sins, and be the more humbled thy selfe.

Thus far of the first part of Repentance, which is penitency,

The other part, which is Amendment of life, consists, first, in devout Prayer; Secondly, in devout Actions.

This devout Prayer, which we make in time of fasting, is either deprecation of evil, or craving of needfull good things.

Deprecation of evill is, when thou beseechest GOD, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Iudgments which are due unto thee for thy sins. And as Benhadad, because he heard that the K. of Israel was mercifull; pro-

1 King.
20. 31.

Ps. 50. 15

strated unto him with a *Rope* about his neck; so, because thou knowest that the *King of Heaven* is mercifull, cast down thy self in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles;) and doubtless thou shalt find him most mercifull.

Phil. 4. 6

The *Craving of needfull good things*, is, First, a fervent and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of *Faith, Patience, Charity*, and all other graces which thou wantest; and an encrease of those which God of his mercy hath bestowed upon thee already.

1 Tim. 5. 5.

Thus far of Prayer in Fasting.

Jonah 3. 8, 10.

The *devout actions* in fasting, are two: First, *Avoiding evil*; secondly, *doing good*.

1. *Of avoiding evil.*

The *Abstinence from evil*, is that which

which is chiefly signified by the *Abstinence from food &c.* and is the chiefe end of *Fasting*, as the *Ninivites* very well knew. *A day of Fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuity* of the stomach, but the *pur-ity* of the heart that God respecteth.

If therefore thou wouldst have God to turn from thee the *evil of affliction*, thou must first turn away from thy self the *evil of transgression.*

And without this fasting from *evil*, thy *fast* savours more noisome to God, then thy *breath* doth to man. This made God so often to reject the *Fast* of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* whereby thou hast provoked God either to *shake* his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For what shall it profit a

* *Palehrum est corporis jejunium, cum sit animus a vitio jejunus. Hier. ad Celan. ep. 14. Jejuna a malis actibus, abstine a malis sermonibus, contine a cogitationibus pessimis. Cyril. in Lev. c. 10. Isa. 18. 2. &c. Zach. 7. 9. Non possum ferre iniquitatem & interdictionem. Isa. 1. 1.*

a Quid prodest jejunare corpus abstinentia, si animus intumescit superbia? Vinum non bibere & ira ineriorari? Carnibus non vesci, & de ore omnis elca forotus egredi malecium aut mendacium? *Max. epist.* Qui cibis abstinent, & mala agunt, caemones imitantur; quibus culpa adest, & cibus deest. *Idor.*

b Vis orationem tuam volare ad coelum? Fac illi duas alas, Jejunium & Eleemosynam. *Aug. Isa. 58. 6, &c. Zach. 7. 9, 10.*

man by a *abstinence* to humble his *body*, if his *mind* swell with *pride*? Or to forbear *wine* and *strong drink*, and to be drunk with *wrath* and *malice*? Or to let no *flesh* go into the belly; when *lies*, *slanders*, and *ribaldry* (which are worse then any meat) comes out of

the mouth? To abstain from *meat*, and to do *mischief*, is the *Devils fast*; who doth *evil*, and is ever *hungry*.

2. Of doing good works.

The *good works* which (as a *Christian*) thou must do every day, but especially on thy *fasting day* are either the *works of piety* to God, or the *works of charity* towards thy brethren.

First, the *works of piety* to God, are the *practice* of all the former duties in the *sincerity* of a good conscience, and in the sight of God.

Secondly, the *work of charity* towards

wards our brethren, are forgiving wrongs, remitting debts to the poor, that are not well able to pay; but especially in giving alms to the poor that want relief and sustenance; else we shall (under pretence of godliness) practise miserableness; like those who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned Fasting, Prayer, and Alms together in precept; so must thou joyn them together

(like *Cornelius*) in practice. And therefore be sure to give at the least so much to the poor on the fasting day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, that he that soweth plentifully, shall reap plentifully, 2 Cor. 9. 6. and that this is a special sowing day. Let thy fasting so afflict thee,

a Qui jejunat ut parcat, non ad Dei gloriam jejunat, sed substantiae suae parcat. *Chrys. in Mat.*

Mat. 6. Añs 19. 20.

b Non Deo sed sibi jejunat, qui quae ad tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offerenda custodit. *Greg. in Ps. 44.*

c Jejunium tuum te castigat, sed alterum laetificat. *Aug. serm. de temp. 64.* Accipiat esurienti Christus quod jejunans minus accipit Christianus. *Aug. de temp. serm. 157.* Beatus qui jejunat ut aliat pauperem; imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyril. in Lev. 1. 10.*

that it may refresh a poor Christian, and rejoyce that thou hast dined and supped in another; or rather that thou hast feasted hungry Christ in his poor members.

In giving Alms, observe two things: First, the Rules; Secondly, the Rewards.

1 Rules in giving of Alms, and doing good works.

1 They must be done in obedience of Gods Commandements; Not because we think it to be good, but because God requireth us to do such and such a good deed: for such obedience (1 Sam. 15. 22.) of the works God preferreth before all Sacrifices, and the greatest works.

2. They must proceed from faith, else they cannot please god: nay, without Faith, the most specious works are but blinding sins, and Pharisees Alms.

3. Thou must not think, by thy good Works and Almes to merit Heaven: for in vain had the Son of God shed his blood, if Heaven could have been purchased either for money, or meat. Thou must therefore seek Heavens possession by the

2 Heb.
11. 6.
Rom. 14.
23.
o Splen-
dida
peccata.
Aug.

the purchase of Christs blood, not by the merits of thine owne works, For * eternall life is the gift of God through Iesus Christ. Yet every true Christian, that beleives to bee saved, and hopes to come to heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

* Rom.
6. ult.

First, that a God may be glorified. Secondly, that thou mayest shew thy selfe b thankfull for thy Redemption. Thirdly, that thou mayest c make sure thine Election unto thy self. Fourthly, that thou mayest d win others, by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be e Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.

a I Cor.
10. 31.
2 Cor. 8.
19.
Phil. 1. 11
b Luke 1.
74. 75.
c 1 Pet.
2. 10.
d Mat.
5. 16.
e Isa. 61. 9
e Eph. 2.
10.

4. Thou must not give thine Alms to ~~impudent~~ Vagabonds, who live in wilfull idleness and filthynesse, but to the Religious and honest poore, who are either sick, or so old, that they cannot work; or such who work, but their work cannot competently maintain them: Seek out those in the back

Lanes.

Lanes, and relieve them. But if thou meet one that asketh an Almes for Iesus his sake, and knowst him not to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, than to suffer Christ to go, in *one poore Saint, unrelieved*. Look not on the Person, to give thine Almes, but unto Christ, in the party.

2. Of the reward of Almes deeds and good works.

a Dan. 9.
14.

1. Alms are a speciall meanes to move God in mercy to turn away his a *temporall judgments* from us; when we by a true Faith (that sheweth it selfe by such fruits) do returne unto him.

b Luke
6.35.

2. Mercifull Alms-givers b shall be the Children of the Highest; and be like God their Father, who is the c Father of Mercies. They shall be his d *Stewards*, to dispose his goods; his Hands, to distribute his Alms. And if it be so great an Honour, to be the Kings Almoner; how much greater is it to be the God of Heavens Almes-giver?

c 2 Cor.
1.2.
d Luke
16.1.

3. When all this world shall forsake us, the only good works and
good

good *Angels* shall accompany us, the one to receive their reward, the other to deliver their charge,

e Apoc.

14. 13.

f Luke

16. 22.

Ps. 91. 11.

Heb. 1.

14.

g 1 Tim.

6. 19.

4. *Liberality in Almes-deeds* is our *surest foundation*, that we shall obtaine in eternall life, a liberal reward through the *Mercy* and *Merits* of *Christ*.

Lastly, by *Almes-deeds* we feed and relieve *Christ* in his *Members*; and *h Christ* at the last day will acknowledg our *Love*, and reward us in his *Mercy*; and then it shall appeare, that what we gave to the poore was not lost but a lent unto the Lord. What greater motives can a Christian wish, to excite him to be a liberal Alms-giver? Thus far of the *Manner* of fasting. Now followeth the *End*.

h Mat. 25

a Prov.
19. 17.

3. *Of the Ends of Fasting.*

The true *Ends* of *Fasting*, are not to merit Gods favour, or eternal-life; (for that we have only of the gift of God, through *Christ*) nor to place *Religion* in bodily abstinence: (for fasting in it selfe is not the worship of God, but an help to further us, the better to worship God.) But the true ends, of *Fasting* are three. First

b *Esd.* 2. 31. 1 *Cor.* 9. 27.

c 1 *Tim.* 5. 24. Jejunium orationem roborat; oratio sanctificat jejunium *Bern. serm. de jejuni.*

d *Isa.* 1. 17. *Neb.* 1. 4.

Luke 2. 17. 1 *Cor.* 7. 5.

e *Isa.* 2. 18, 19. 1 *Cor.* 1.

First, to subdue our b flesh to the spirit: not so c to weaken our bodies, as that we are made unfit to do the necessary duties

of our calling. *A good man* (saith *Solomon*) *is merciful to his beast.* *Pro.* 12. 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy d Will, and fervently pour forth our souls unto him by prayer: for as there are some kind of devils, so there are also some kind of sins, which cannot be subdued but by fasting joyned unto prayer, *Mat.* 17. 22.

Thirdly, that by our e serious humiliation, and judging of our selves, we may escape the judgment of the Lord: not for the merit of our fasting, (which is none) but for the mercy of God, who hath promised to remove his judgments from us, when we by fasting do unfeignedly humble our selves before him. And indeed no child of God ever conscientiously used this holy exercise, but in

in the end he obtained his request at the hand of God; both in receiving graces which he wanted, as appears in the examples of

a 1 Sam. 1. b 2 Chron. 20.
c Neh. 1. d Dan. 6.
e Esdr. 8. 23. f Hest. 9. 1.
g 1 Sam. 7. 6. h Ionah 3.
i 2 Chron. 12. 57. &c.
k 1 Kings 21. l 2 Chron. 32. 16.
m 2 Chron. 33. 18, 19.

a *Annah*, b *Jehosaphat*, c *Nehemiah*, d *David*, e *Esdras*, f *Hester*: as also in turning away judgments threatened or fallen upon him; as may be seen in the examples of the g *Israelites*, the h *Ninivites*, i *Rehoboam*, k *Achab*, l *Ezekiah*, m *Manasses*. He who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks nothing too dear on earth to bestow upon us, when we humble our selves, being made his reconciled friends and children.

Thus far of the Private Fast.

2. *Of the publicke Fast.*

A *Publicke Fast* is, when by the Authority of the Magistrate either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned

• *Ionah*
3. 7.
2 Chron.
20. 3.
Ezra 8.
21.

b 1 Sam.

7. 5 6.

Isa. 2.

15.

2 Chron.

20.

Jonah 3.

H. ft. 4.

c Exod.

19.

Esdr 8.

Acts 1.

13, 14.

tioned duties of Humiliation, either for the removing of some publick calamity threatned, or already inflicted upon them; as the Sword, Invasion, Famine, Pestilence, or other fearfull sickness: or else for the obtaining of some publick Blessing, for the good of the Church; as to crave the assistance of his holy Spirit, in the Election and Ordination of fit and able Pastors, &c. or, for the tryall of Truth, and execution of Justice, in matters of difficulty and great importance, &c.

d Isai 1.

14.

Neb. 8.

When any evil is to be removed, the Pastors are to lay open unto the people, by the evidence of Gods Word, the sins which were the special causes of that calamity; call upon them to repent, and publish unto them the mercys of God in Christ, upon their Repentance. The people must hear the voice of Gods Messengers, which hea-ty fordon for their sins; earnestly beg pardon in Christ and promise unfeigned amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessary

of

of that blessing, and the goodness of God, who giveth such Graces for the good of men. The people must devoutly pray unto God, for bestowing of that Grace; and that he would bless his owne means, to his owne Glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a speciall care, according to his ability, to remember the poor. And whosoever (when just occasion is offered) useth not this holy Exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

1/s. 58.
7, 10.
2Cor. 9. 1
Gal. 2.
20.

So much of Fasting. Now followeth the Exercise of holy Feasting.

Of the Practice of Piety in holy Feasting.

Holy Feasting is a solemn Thanksgiving (appointed by Authority) to be rendred unto God on some speciall day, for some extraordinary Blessings or Deliverance received. Such among the Jews, was the Feast of the Passover, to remember to praise God for their deliverance out of Egypt.

Exod.
12. 13.

Hest. 9.
19, 21.

Egypt's bondage: or the Feast of Purim, to give thanks for their deliverance from Hamans Conspiracy. Such among us, are the fifth of Aug. to praise God for delivering our Gracious King from the bloody conspiracies of the trayterous Gowries:: And the fifth of November, to praise God for the deliverance of the King, and the whole State, from the Popish Gunpowder Treason. Such Feasts are to be celebrated by a publike rehersall of those special benefits, by spiritual Psalms & dañces, by mutual feasting, & sending presents every man to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lords Supper is left by our Redeemer, as the chiefest memorial of our Redemption: every Christian should account this holy Supper his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their Salvation; so it pulleth temporall Iudgements

ments on the Bodies, and (without repentance) eternall damnation on the Soules of them who receive it unworthily. Let us see how a Christian may best fit himselfe to be a due partaker of so holy a Feast, and to be a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himselfe worthy to be a guest at so holy a Banquet; yet it pleased God of his grace, to accept him for a worthy receiver, who endeavoreth to receive that holy Mystery with that competent measure of reverence that he hath prescribed in his Word.

He that would receive this Holy Sacrament with due reverence, must conscionably perform three sorts of duties: First, those which ought to be done before he receiveth; Secondly, those that are to be done in the receiving; Thirdly, those that are to be done, after that he hath received the Sacrament. The first is called Preparation; the second, Meditation; the third, Action, or Practice.

E e

Of

2 Thess.

1. 11.

Col. 1. 11.

Luke 20.

35.

Apost. 3.

4.

Of Preparation.

That a Christian ought necessarily to prepare himselfe, before he presume to be a partaker of the holy Communion, may evidently appeare by five reasons.

Exo. 12.
13. &
22. 6.

First, because it is Gods Commandement: For if he commanded, under the pain of Death, that none uncircumcised should eate the Paschal lamb; nor any Circumcised, under four *Days preparation* how much greater preparation doth he require of him, that comes to receive the Sacrament of his *body and blood*: which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*.

Job. 13. 5.

Secondly, because the *example of Christ* teacheth us so much: for he *washed* his Disciples feet: before he admitted them to eat of his *Supper*; Signifying, how thou shouldest lay aside all *impureness of heart*, and *uncleanness of life*, and be furnished with *Humility* and *Charity*, before thou presumest to taste of his holy Supper.

1 Cor. 11.
28.

Thirdly, because it is the counsell of the Holy Ghost: Let every

man

man examine himself, and so let him
 eat &c. and if a man, when he
 is to eat with an earthly Prince,
 must consider diligently what is before
 him, and put a knife to his throat, ra-
 ther than commit any rudeness: How
 much more oughtest thou to pre-
 pare thy soul that thou mayest
 behave thy selfe with all feare
 and reverence, when thou art to
 feast at the holy Table of the
 Prince of Princes ?

Pro. 13.
 1, 2.

Fourthly, because it hath been
 ever the practice of all Gods
 Saints, to use holy Preparation
 before they would meddle with
 divine mysteries. David would not
 go near to Gods altar, till he had
 first washed his hands in innocency:
 Much less shouldest thou with-
 out due Preparation approach
 the Lords table. Abimelech would
 not give, nor David and his men
 would not eat the Shew-bread,
 but on conditio that their ves-
 sels were holy: how much less
 shouldest thou presume to eat
 the Lords bread, or rather the bread
 which is the Lord, unless the vessel
 of thy heart be first cleansed by
 repentance ? And if the Lord

Pf. 26. 6.

1 Sam.
 21. 4.

Job. 5.

15.

Exo. 3. 5

required *Jeshuah* (as he had done *Moses* before) to put off his shoes in reverence of his Holiness who was present in that place, where he appeared with a sword in his hand for the destruction of his enemies : how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his Friends ? And for this cause it is said, that the *Lambs wife* hath made her self ready for his marriage. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental grace, or in Heaven married unto him by eternal glory.

Apo. 19. 7.

Gen. 3.

Fifthly, because that God hath ever smitten with fearful judgments those who have presumed to use his holy Ordinances without due fear and preparation. God set a flaming sword in a *Cherubims* hand to smite our first Parents, being defiled with sin, if they should attempt to go into Paradise

Paradise to eat the Sacrament of the tree of life; fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go into the Church with an impenitent heart, to eat the Sacrament of the Lord of Life. God smote 50000 of the Bethshermites for looking irreverently into his Ark; and killed Uzzah with sudden death, for but *rash touching* of the Ark; and smote Uzziah with a Leprosie, for meddling with the Priests Office which pertained not unto him. The fear of such a stroke made Hezekiah so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should to eat the Passover: and it is said, that the Lord heard Hezekiah, and healed the people; intimating, that had it not been for Hezekiahs prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the marriage feast without his wedding garments, or examining of himself, was examined of another, and thereupon bound

Ee 3

hand

1 Sam. 6.
2 Sam. 6.
10.
2 Chron.
26. 18.
&c.

hand and foot, and cast into utter darkness, Mat. 22. 12. And S. Paul tells the Corinthians, that for want of this preparation, in examining and judging themselves before they did eat the Lords Supper, God had sent that fearful sickness amongst them, whereof some were then sick, others weak, and many fallen asleep; that is, taken away by temporal death. Insomuch that the Apostle saith, that every unworthy receiver eats his own judgment; temporal, if he repents; eternal, if he repents not; and that in so heinous a measure, as if he were guilty of the very body and blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their seal, in as deep a measure as that which is done to their own persons, whom it representeth. And how heinous the guiltiness of Christs blood is, may appear by the misery of the Jews, ever since they wished [His blood be on them and on their children.] But then thou wilt say, It were safer to abstain from coming at all to the holy Communion: Not so; for

1 Cor. 11.
30.

1 Cor. 11.
29.

Vers. 29.

Mat. 27.
25.

for GOD hath threatned to punish the wilful neglect of his Sacraments with eternal damnation, both of body and soul. And it is the commandment of Christ, *Take eat, do this in remembrance of me:* and he will have his Commandment under the penalty of his Curse obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends, whom he loveth to the end; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood shedding; then which no sin in Gods account can seem more heinous. Nothing hinders why thou mayest not come freely to the Lords table; but because thou hadst rather want the love of God, then leave thy filthy sin. O come, but come a guest prepared for the Lords table, seeing they are blessed, who are called to the Lambs supper. O come, but come prepared; because the efficacy of this Sacrament is recei-

Num. 9.

12.

Heb. 2. 9.

Mat. 16.

1 Cor. 11.

1 Jo. 13. 1.

Heb. 10.

28. 39.

Apoc. 19. 9. Efficacia Eucharistiae non aequaliter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Orig.

Ec 4

ved

ved according to the proportion of the Faith of the receiver.

This preparation consists in the serious consideration of three things. First, of the *Worthynesse* of the Sacrament, which is termed to discern the Lords body. Secondly, of thine owne unworthyness, which is to judg thy selfe. Thirdly, of the means whereby thou mayest become a worthy receiver, cal'd *Communion of the Lords Body*.

1. *Of the worthyness of the Sacrament.*

THE worthyness of this Sacrament is considered three ways: First, by the *Majesty* of the Author ordaining. Secondly, by the *preciousnesse* of the Parts whereof it consisteth. Thirdly, by the *Excellency* of the Ends for which it was ordained.

1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angels but our Lord Iesus, the eternall Son of God: For it pertaineth to CHRIST only under the *New Testament*, to institute a Sacrament; because he only can promise and perform the Grace that it signifieth. And we are charged to
heare

heare no voice but his in his Church
How sacred should we esteem the
Ordinance that proceedeth from
To Divine an Author 1

Mat. 7. 5

2. Of the parts of the Sacrament.

The parts of this blessed Sacra-
ment are three. First, the *Earthly*
Signes signifying: Secondly, the
Divine Word sanctifying: Thirdly,
the *Heavenly Graces* signified:

First, the *Earthly signs* by *Bread*
and *Wine*, 1 Cor. 11. 23. &c.
Prov. 9. 6. in number two, but one
in use.

Secondly, the *Divine Word* is
the *Word of Christs Institution*
pronounced with *prayers* and
 blessings by a law-

ful Minister. Heb. 5.

4. Num. 16. 40. 1 Cor.

10. 16. The *Bread*

and *Wine* without

the *Word* are nothing but as they

were before: but when the

Word cometh to those *Elements*,

then they are made a *Sacra-*

ment; and God is present with

his own Ordinance, and ready

to perform whatsoever he doth

promise. The *Divine Words* of

blessing do not change or anni-

late

Eucharistiae sacramen-
tum non de aliorum ma-
nu quam Praesidentium
sumimus. Tert. 1. de co-
ron. 8. 3.

a Qui est a terra panis percipiens vocationem Domini, non iam communis panis est, sed Eucharistia ex duribus rebus constans, terrena & coelesti. *Iren. l. 4, c. 30.*

Per Sacramentum corporis & sanguinis Domini, Divinae efficimur consortes naturae, & tamen esse non desinit substantia vel natura panis & vini. *Gaspar. cont. Eutich.*

b Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturae adjiciens. *Ibid. dial. 1.*

late the a substance of the bread and wine; (for if their substance did not remain, it could be no Sacrament :) but it changerth them in use & in name. For that wch was before but common Bread and Wine, to nourish mens bodies, is, after the blessing, destinated for the feeding of the b souls

of Christians. And where before they were called but Bread and Wine, they are now called by the name of those Holy things which they signifie, The Body and Bloud of Christ; the better to draw our minds from those outward Elements to the heavenly graces, which by the sight of our bodies they represent to the spiritual eyes of our faith. Neither did Christ direct these words, *This is my body. This is my bloud,* to the Bread and Wine, but to his Disciples; as appears by the words going before, *Take ye, eat ye.* Neither is the Bread

Bread his Body, but in the same sense that the Cup is in the New Testament, viz. by a Sacramental Metonymy. And Mark notes plainly that the words, *This is my blood, &c.* were not pronounced by our Saviour till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterwards in respect of the natural substance thereof, he calls that *the fruit of the vine*, which in respect of the spiritual signification thereof he had before termed *his blood*, ver. 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not simply his body, but his body as it was then broken, and his blood shed; which S. Paul expounds to be but the Communion of Christ's body, and the a Communion of his blood, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this Communion Paul will have us to b make a shew of the Lords death till he come c from heaven, and till we as d eagles shall be caught up into

21 Cor.
10. 16.

b 1 Cor.
11. 26.
c Act. 13.
21. & 1. 11
Heb. 8.
21.
d Mat.
24. 27, 28

into the air to meet him, who is the blessed carcase and life of our souls.

Thirdly the *spirituall* graces are likewise two; the *body of Christ*, as it was with the feeling of Gods anger due to us, crucified: and his blood, as it was (in the like sort) shed for the remission of our sins. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithful. These are the three integrall parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign without this Word, or this Word without the Sign can do nothing and both conjoynd are unprofitable, without the Grace signified; but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as *Indas* who (as *Anst*in saith) received * the Bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual grace without the outward Signs, as the *Saint Thief* on the Cross: and innumerable of
the

• Panem
Domini,
non Pa-
nem Do-
minum.
Aug.

the faithfull, who *Dying desire it* but cannot receive it through some external impediments: but the *worthy Receivers* to their comfort receive both in the *Lords Supper*.

Christ chose *Bread and Wine* (rather than any other Elements) to be the outward signs in this blessed Sacrament: First, because they are easiest for all sorts to attain unto. Secondly, to teach us, that as mans temporal life is chiefly nourished

by * bread, and che-
rished by wine; so
are our souls by his
Body and Blood su-
stained and quick-
ned unto eternal life.

* David called Bread the
strength of mans heart, Ps.
104:15. Isaiah, the stay of
bread, chap. 3. Ezechiel,
the staff of bread, chap. 4.
16. Homer, *μωελος*
ἄνδρος.

Christ appointed Wine with the Bread to be the outward sign in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consists both of meat and drink; so Christ is unto our souls not in part, but in perfection, both salvation and nourishment. Secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how
all

all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor gives in the Church, and thou dost eat with the mouth of thy body; the spiritual grace Christ reacheth from Heaven, and thou must eat it with the mouth of thy faith.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable ends or fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keep Christians in a continual remembrance of that propitiatory sacrifice, which Christ once for all offered up by his death upon the Cross, to reconcile us unto God. Do this (saith Christ) in remembrance of me. And (saith the Apostle) As oft as ye shall eat this Bread, and drink this Cup, ye do shew

the Lords death till he come. And he saith, that by this Sacrament, and the preaching of the Word, Jesus Christ was so

a Mat. 16. 26. 1 Cor. 11. 25.
b 1 Cor. 11. 26. c Gal. 3. 1.
Heb. 9. 26 & 10. 12, 13.
Quotidie nobis Christus
crucifigitur. August. in
Psalm 95.

evidently set forth before the eyes of the Galatians, as if he had been crucified among them; for the whole action prelenteth Christs death; the breaking of the blessed bread, the crucifying of his blessed body, and the pouring forth of the sanctified wine, the shedding of his holy blood. Christ was once in himself really offered; but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithful.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but figuratively, because it is a memorial of that propitiatory Sacrifice which Christ offered upon the Crosse. And to distinguish it from that real sacrifice, the Fathers call it the *unbloudy sacrifice*. It is also called the *Eucharist*,

because that the Church in this action offereth unto God the sacrifice of praise and thanksgiving for her Redemption, effected by the true and on-

a μετονομασία.

Incruentum sacrificium.

h If it be unbloudy, because it is void of blood, then it is not Christs natural body. If because it is offered without shedding of blood, then it is not available for the remission of sins. Heb. 9. 21.

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e Christo cum Patre & Spiritu Sancto sacrificium panis & vini in fide & charitate sancta Ecclesie Catholica offerre non cessat. *Aug. de fid. ad Pet. dlas. c. 19.* Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Domini corporis in cruce immolati, ejusque sanguinis delatere effusio designatur. *Can. dist. 2. de consec. cum frangitur 37. Rom. 4. 11. Mat. 26. 28. & Cor. 11. 25.*

ly expiatory e Sacrifice of Christ upon the Cross. If the sight of *Moabs* King sacrificing on his walls his own son, to move his gods to reserve his life, *2 Kings 3. 27.* moved the assailing Kings to such pity, that they ceased the assault, and raised

their siege: how should the spiritual sight of God the Father, sacrificing on the Cross his only begotten Son to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second End of the Lords

Supper

2. To confirm our Faith: for God by this Sacrament doth signifie and seal unto us from Heaven: that according to the promise and new covenant which he hath made in Christ, he will truly receive into his grace and mercy all penitent believers who duely receive this

this holy Sacrament and that for the merit of the Death and Passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new Covenant, and remission of sins.* In our greatest doubts we may therefore receiving this Sacrament, undoubtedly say with Samsons Mother: *If the Lord would kill us, he would not have received a burnt offering, and a meate offering at our hands, neither would he have shewed all those things, nor would at this time have told such things as these.*

Jud. 13.
13.

Of the third End of the Lords

Supper.

3. To be a pledge and symbole of the most neare and effectual communion which Christians have with Christ. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the body of Christ? that is, a most effectual sign and pledge of our Communion with Christ. This Union is*

1 Cor. 10.
16.

F f called

a Job. 14. 16. 23. b 1 Cor. called a *abiding* in
 6. 17. πολλῶν αἰσ. us, b *joyning* to the
 c Eph. 2. 17. καὶ τοῖς κησ. Lord, c *dwelling* in
 John 15. 5. Ephes. 6. our hearts: and set
 οὐσώμα. forth in the holy
 d Eph. 2. 35. Col. 1. 18. Scripture by divers
 Rom. 12. 4. 5. Eph. 3. 19. 20. Similes; first, of the
 e 1 Cor. 10. 17. Eph. 5. 31. *Vine and Branches*:
 32. Apoc. 22. 2.

secondly, of the *Head and Body*: thirdly, of the *Foundation and Building*: fourthly, of one loaf
 confected of many grains: fifthly, of the *Matrimonial union* twixt
 man and wife, and such like. And
 it is *threefold* betwixt Christ and
 Christians: The first is *natural*,
 betwixt our *humane nature* and
 Christ's *divine nature* in the person
 of the Word. The second is *my-*
stical, betwixt our persons *absent*
 from the Lord, and the person of
 Christ (*God and Man*) into one
mystical body. The third is *celestial*,
 betwixt our persons *present* with
 the Lord, and the person of
 Christ in a *body glorified*. These
 three Conjunctions depend each
 upon other; for, had not our
 nature been first *hypostatically* uni-
 ted to the nature of God in the
 second Person, we could never
 have

have been united to Christ in a mystical body. And if we be not in this life (though absent) united to Christ by a mystical union, we shall never have communion of Glory with him in his heavenly presence. The mystical communion (chiefly here meant) is wrought betwixt Christ and us, by the Spirit of Christ apprehending us, and by our Faith (stirred up by the same Spirit) apprehending Christ again. Both which S. Paul doth most lively express; I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his mind, who doth most feel it in his heart. But of all other times this Union is best felt, and most confirmed, when we do duly receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by Faith and the Holy Ghost, as by the cords of love, nearer and nearer to his Holiness.

From this communion with Christ

F f 2

there

Phil. 3.12

there followeth to the faithful many unspeakable benefits:

2 Cor.
15. 2.
Rom. 4.
25.
1 Pet. 2.
14.
Phil. 3. 9.
Mat. 25.
35.
Acts 9. 4.
Mat. 15.
45.
Zac. 2. 8.
Eph. 4.
23, 24.
Rom. 8.
27.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy Gods Justice for them: and he freely gives by *imputation* unto us all his Righteousness in this life, and all his right unto eternall life when this is ended: and counteth all the good or ill that is done unto us, as done unto his own person.

Secondly, there floweth from Christs nature into our nature, united to him, the lively Spirit and breath of Grace, which reneweth us to a spirituall life: and so sanctifieth our minds, wills, and affections, that we may daily grow more and more conformable to the Image of Christ.

2 Cor. 3.
14.
Job. 15. 5
or 1. 16.

Thirdly, he bestowed upon them, all saving graces necessary to attain eternall life; as the sense of Gods love, the assurance of our Election, with regeneration justification, and grace to doe good works: till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the

undefiled members of Christs holy body, and to beware of all uncleanness and filthyness: knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the Lords Supper) S. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1. Cor. 10. 16. and *Adultery*, 1. Cor. 16. 15. 16.

1 Cor. 8. 1.
4. 5. 7. 19.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper; in that the whole Church being many doe all communicate of one Bread, in that holy action. We being many

1 Cor. 10.
10.

are one Bread, and one Body, for we are all partakers of that one Bread, that as the bread which we eate in the Sacrament is but one, though it be confected of many grains; so all the Faithfull, though they be many, yet are they but one mysticall body under one Head, which is Christ. Our Saviour prayed five times, in that

F f 3 prayer,

Job. 17.
11, 21, 22,
23, 26.

1 Cor. 4.
13.

Eph 4. 5

a Rom.

4. 9.

b Tit. 3.

5.

Eph. 4. 5.

c 1 Cor.

10. 17. &

11. 32.

d Col. 1.

1. & 22.

prayer, which he made after his last Supper, that his Disciples might be one to teach us at once how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so ample, that no distance of place can part it; so strong that death cannot dissolve it; so durable, that time cannot were it out; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of soules is termed the conjunction of Saints, which Christ effecteth by six speciall meanes. First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same Faith. Thirdly by shedding abroad his owne Love into all their hearts. Fourthly, by b regenerating them all by one and the same Baptisme. Fifthly, by c nourishing them all with one and the same spirituall Food. Sixthly, by being one d quickening Head of that one bodie of his Church which he reconciled to God in the Body of his flesh. Hence it was, that the multitude of Believers in the

pri-

primitive Church, were of one heart and of one soule in truth, affection, and compassion. And this should teach Christians to Love one another: seeing they are all members of the same holy and mysticall Body whereof Christ is the Head: And therefore they should have all a Christian sympathy, and fellow feeling to rejoyce one in anothers joy, to condole one in anothers grief, to beare with one anothers infirmity; and mutually to relieve one anothers wants.

2A 814
32.

*Of the fourth End of the Lords
Supper.*

4. To feed the soules of the Faithfull, in the assured hope of life everlasting. For this Sacrament is a sign and pledg unto as many as shall receive the same according to Christs Institution: that he will, according to his promise, by the vertue of his Crucified body and bloud, as verily feed our soules to life Eternall: as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament really giveth his very

a Audio quid verba fonnent : neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, vere nobis in coena dari Christi corpus, ut sit animis nostris in cibum salutarem. *Cal. in Com. in 1 Cor. 11. 27. 28. 1 Cor. 10. 16.*

b Quod se nobis communicat, id sit arcana Spiritus Sancti virtute quae res locorum distantia se junctas, ac procul distitas, non modo aggregare, sed coadunare in unum potest. *Cal. in 1 Cor. 11. 25.*

c Haec (scil. corpus & sanguis Domini) accepta atque hausta, id efficiunt ut & nos in Christo & Christus in nobis sit, *Nit. lib. 8. de Trin.* Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. *B. Agnoscite dist. apud Amb.*

Body and Bloud to every faithful Receiver. Therefore the Sacrament is called *the communion of the body and bloud of the Lord.* And **communic**ation is not of things *absent*, but *present*; neither were *is the Lords Supper*, if the *Lords body and bloud* were not there. Christ is verily present in the Sacrament by a *double union*; whereof the first is *spiritual*, 'twixt Christ and the worthy Receiver: the second is *sacramental*, 'twixt

the Body and Bloud of Christ, and the Outward Signs in the Sacrament. The former is wrought by means that *the same holy Spirit*, dwelling in Christ and in the faithful, **incorporateth** the faithful as members unto Christ their Head, and so makes them

them one with Christ and partakers of all the Graces, Holiness and eternall Glory which is in him, as sure and as verily as they hear the words of the promise, and are partakers of the outward Signes of the H. Sacrament. Hence it is, that the will of Christ is a true Christians will: and the Christians life is Christ who liveth in him, Gal. 2. 20. If you look to the things that are united, this Union is essentiall. It to the truth of this Union, it is real. If to the manner how it is wrought, it is Spirituall. It is not our Faith, that makes the Body and Bloud of CHRIST to be present, but the Spirit of Christ dwelleth in him and us. Our faith doth but receive and apply unto our soules, those heavenly graces which are offered in this Sacrament.

The other, being the Sacramental union, is not a Physicall or Locall, but a Spirituall conjunction of the earthly signes, which are Bread and Wine with the heavenly Graces, which are the Body and Bloud of Christ in the act of receiving: as if by a mutuall relati-

a Corpus non adest cum pane *ομα*, id est, simul loco; sed *αμα*, id est, simul tempore.

b Quum coena coelestis sit actio, minime absurdum est Christum in coelo manentem a nobis recipi *Calv. in 1 Cor. 11. 25.*

c Fidem mitte in coelum, & cum in terris tanquam praesentem tenuisti. *Aug. ep. 3. ad Volus.* Fidem quam dico, non intelligo quamlibet opinionem, sed fiduciam, quam cum audis panem testem esse corporis Christi, non dubitas impleri a Domino quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum, atque ex Christi carne vivificum in nos per spiritum diffundi. *Cal. ib. Eph. 5. 24.*

on they were but one and the same thing. Hence it is, that in the same instant of time that the worthy Receiver eateth with his mouth the bread and wine of the Lord, he eateth also with the mouth of his Faith the very body and blood of Christ. Not that b Christ is brought down from Heaven to the Sacrament, but that the Holy Spirit by the Sacrament lifts up his mind unto

Christ; not by any local mutation, but by a devout affection; so that in the holy contemplation of faith he is at that present with Christ, and Christ with him. And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his soul unto God: his soul is hereby more effectually fed

fed in the affurance of eternal life, then Bread and Wine can nourish his body to his temporal life. There must be therefore of necessity in the Sacrament both the outward signs to be visibly seen with the eyes of the body, and the Body and Bloud of Christ to be spiritually discerned with the eye of faith. But the form how the Holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union. S. Paul terms it a great mystery, such as our Understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying signs, but such as wherewith Christ doth indeed

exhibit and give to every worthy receiver, * not onely his divine virtue and efficacy, but also his very body and bloud, as verily as he gave to his Disciples the Holy Ghost by the sign of his sacred breath, or health to

*Ego tunc nos domum participare Christi bonis agnisco, postquam Christum ipsum obtinemus. Obtineatur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & ipsam & substantiam (ut ita loquar) cum ipso coalescimus. Calo. 1b. Luke 24. 30. 31.

the

the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by Faith is more forcible, then the exquisitest comprehension of sense or Reason. To conclude this point: the holy Sacrament is that Blessed Bread, which being eaten, opened the eyes of the ^a *Emannites*, that they knew Christ. This is that *Lordly Cup*, by which ^b we are all made to drink into one Spirit: This is that *Rock* flowing with ^c *Hony*, that reviveth the fainting spirits of every true *Jonathan*; that tasteth it with the mouth of Faith; This is that ^d *Barly Loaf*, which tumbling from above, strikes down the Tents of the *Madianites*, of infernall darkness. *Elias* Angelicall ^e *Cake* and water preserved him forty days in *Horeb*; and ^f *Manna* (*Angels food*) fed the *Israelites* forty yeares in the *Wilderness*: but this is that ^g *True Bread of life*, and heavenly *Manna*, which if we shall *duely* eate, will nourish our Soules for ever unto life ^h *eternall*. How should then our soules make unto Christ that request from a spiritual desire, which the

^a *Luke*
24. 30. 31
^b *1 Cor.*
12. 13.

^c *1 Sam.*
14. 27.

^d *Iud.* 7.
14.

^e *1 Kings*
19. 6. 7.
^f *Ps.* 28.
24. 25.
Num.
15. 35.
^g *Iob.* 6.
32. 35.
39. 50.
^h *Iob.* 6.
51. 58.

1 Iud.

the Capernaite did from a carnall
motion: i Lord, evermore give us
this bread.

i Job. 6. 3

The fifth End of the Lords Supper.

5. To be an assured pledge unto us
of our Resurrection. The Resurre-

ction of a Christian is twofold:

1. the ^{*}spiritual resurrection of our
souls in this life, from the death

of sin, called the first Resurrection:

because that by the trumpet voice

of Christ in the preaching of the

Gospel, we are raised from the

death of sin to the life of grace:

Blessed and holy is he (saith S. Iohn)

who hath part in the first resurrecti-

on: for on such the second death

hath no power. The Lords Supper

is both a mean and a pledge unto

us of this spiritual and first Re-

surrection. b He that eateth me,

even he shall live by

me. And then are

we fit guests to sit

at the table with

Christ, when (like

Lazarus) we are

raised from the

death of sin to the

newness of life.

The truth of this first resurrecti-

on

* Job. 5.

12.

Rom. 6.

4, 5, 12.

Apo. 20.

6.

a Hinc apud priscos Sa-

cramentum Baptismi ap-

pellabatur Salus, Sacra-

mentum vero Domini

corporis Vita. Aug. l. 6.

De peccatorum meritis,

c. 14. b Iohn 6 57.

c Iohn 17. 1. 1 Sam. 3. 10

Psal. 108. 1. Acts 9. 9.

Apo. 3. 1.

on will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion and Practice of Piety, thy heart answereth with Samuel, *Here I am, speak, Lord, for thy Servant heareth.* And with David, *O God, my heart is ready.* And with Paul, *Lord, what wilt thou have me to doe?* Then surely, thou art raised from the death of sin, and hast thy part in the first resurrection: but if thou remainest ignorant of the true grounds of religion, and findest in thy selfe a kind of secret loathing, of the exercises thereof, and must be drawn, as it were against thy will to doe the works of Piety, &c. then sure, thou hast ~~but a name~~ that thou livest, but thou art dead, as Christ told the Angell of the Church of Sardis, and thy soule is but as salt, to keep thy body from stinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternal*

eternall life, and I
will raise him at the
last day. For this Sa-
crament a signifieth
and sealeth unto us,
that *Christ* died and
rose again for us, and
that his flesh quick-
neth and nourisheth us
unto eternal life,
and that therefore
our bodies shall
surely be raised to
eternal life at the
last day. For seeing
our head is risen, all
the members of the
body shall likewise
surely rise again. For
how can those bo-
dies, which (being
the weapons of righte-
ousness, *Rom. 16. 13.*

Temples of the Holy
Ghost, *1 Cor. 6. 19.* &

members of *Christ*) have been e fed
and nourished with the body and
bloud of the Lord of life, but be rai-
sed up again at the last day?
And this is the cause that the
bodies of the Saints, being dead,

are

a *Iohn 5. 54.*

b *Hinc panis & vinum
a veteribus nominantur
symbola resurrectionis.
Cous. Niten. 1. Iohn 6. 51.
Caro Christi non in sese,
sed in verbo ipsi hyposta-
tice unita vivifica est.
Cyr. in Iob. 10. 13. Et quia
est propria caro verbi
cuncta vivificantis. Sy-
nod. Eps. de recta fide ad
Ruginas. Vivificat 1. ra-
tione meriti obedientiae,
quia Christi caro procre-
dentibus oblata fuit in
sacrificium, 2. ratione
copulationis nostrae cum
Christo, quia non possumus
ad Deum vitae fons
temper tingere, nisi carne
illius Christi mediante, &
quatenus carni illi quasi
membra sensus infusi. Co-
ro non prodest, *Iohn 6. 63.
Carnalis opinio non
conveniens cum myste-
rio manducationis carnis
Christi.**

c *Quomodo negant
carnem capacem esse re-
surrectionis, quae sangui-
ne & cornore Christi nu-
tritur? Ieron. 4. 23.*

1/a. 26.
19, 20.

are so reverently buried and laid to sleep in the Lord. And their burial places are termed the * beds and dormitories of the Saints. The Reprobates shall arise at the last day, but by the Almighty power of Christ, as he is judge, bringing them as malefactors out of the gaol, to receive their sentence and deserved execution: but the Elect shall rise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their head. And

* *Christs Resurrectio*, in qua nostra iustificatio, communis resurrectionis fide iustior est. *Isid.* Mortuum esse Christum etiam Pagani credunt, resurrectio vero propria fides est Christianorum. *Aug. lib. 10. contra Faust.* 19. Tota fidei Christianorum est resurrectio mortuorum. *Tert. lib. 1. de resur.* *Origen.* Omnia terrarum, visibilium, et invisibilium, resurrectio. *Arist.*

his Resurrection is the * cause and assurance of ours. The Resurrection of Christ is a Christians particular faith; and Resurrection, of the dead is the child of Gods chiefest confidence. Therefore Christians in the Primitive Church were wont to salute one another in the morning with these phrases. *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed*.

The

The sixth end of the Lords Supper.

6. To seal unto us the assurance of Everlasting life. Oh what more wished or loved, then life; or what doe all men naturally more either feare or abhor then death? Yet is this first death nothing, if it be compared with the second death, neither is this life any thing worth, in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy selfe to be a worthy Receiver of this blessed Sacrament. For our Saviour assureth us. *That if any man eate of this Bread, he shall live for ever: and the Bread that I will give, is my flesh which I will give for the life of the World.* He therefore who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam aternam*, I believe the life everlasting: but also, *Edo vitam aternam*, I eate life everlasting. And indeede this is the true tree of life, which God hath planted in the midst of the Paradise of the Church: And whereof he hath promised to give every one that overcometh, to eate. And this Tree of Life, by infinite de-

Job. 6. 51

Apo. 2. 7.

G g grecs

Apo. 22.
6.

grees excelleth the *Tree of Life* that grew in the *Paradise of Eden*: for that hath his roote in the *Earth*, this from *Heaven*; that gave but life to the *body*, this to the *soule*; that did but preserve the life of the *living*, this resteth life to the *dead*. The *leaves* of this *tree* heal the *Nations* of believers, and it yelds every *Month* a new manner of *fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eate of this *Sacrament*: at least, once every *Moneth* tast anew of this renewing *fruit*, which *Christ* hath prepared for us at his *Table* to heale our infirmities, and to confirme our beliefe of life everlasting.

Of the seventh end of the Lords Supper.

Milites
Sacr-
mento
erant ju-
rati &
obstri-
cti, ad
prae-
standum
soli im-
peratori
fidelita-
tem &
obedien-
tiam.

7. To bind all Christians, as it were, by an *oath of fidelity*, to serve the one only true *God*, and to admit no other *propitiatory Sacrifice* for *sins*; but that one reall *sacrifice* which by his death *Christ* once suffered, and by which he finished the *Sacrifice of the Law*, and effected *eternall Redemption*, and *Righteousness* for all believers. And

fo

so to remain for ever a publick
marke of profession, to distinguish
 Christians from all Sects and
 false religion. And seeing that in
 the *Mass* there is a *strange Christ*
 adored, not he that was born of
 the *Virgin Mary*, but one that is
 made of a *Wafer Cake*: and that
 the offering up of this *Bread*
 god, is thrust upon the Church, as
 a *propitiatory sacrifice* for the quick
 and the dead: all true Christians,
 upon the danger of wilfull perjury
 before the *Lord Chief Justice* of
 Heaven and Earth, are to detest
 the *Mass* as the *Idoll* of Indigna-
 tion, which is most derogatory
 to the all-sufficient *World* la. ing
 merits of *Christs death and passion*
 For by receiving the *Sacrament*
 of the *Lords Supper*, we all swear,
 that all *reall Sacrifices* are ended
 by our *Lords death*: and that
 his *Body and Bloud* once crucified
 and shed, is the *perpetuall food*, and
 nourishment of our soules.

2. *How to consider thine owne un-
 worthiness.*

A Man shall best perceive his
 owne unworthiness, by exa-
 mining his life, according to the

Dent.
27.25.
Gal. 5. 40

ten Commandements of Almighty God. Search therefore what *duties* thou hast *omitted*, and what *vices* thou hast *committed*, contrary to every one of the commandements: remembering, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire, when this is ended, is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Bar to receive his sentence, bowing thy *knees* to the earth, smiting thy *breast* with thy *fists*, and bedewing thy *cheekes* with thy *teares*, confess thy sins, and humbly aske him mercy and forgiveness, in these or the like words.

An humble confession of sins, to be made unto God before the receiving of the holy Communion.

O GOD and heavenly Father
 when I consider the goodness which thou hast ever shewed
 unto

unto me: and the wickedness which I have committed against heaven and against thee. I am ashamed of my self, and confusion seems to cover my face as a vail. For which of thy Commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws: for the love of my heart hath not so intirely cleaved unto thy Majesty, as to vain and earthly things; I have not feared thy judgments, to deter me from sin; nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state.

b I have made the rule of thy Divine Worship to be what my mind thought fit, not what thy Word prescribed; finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather then to behold him crucified in his Word and Sacraments, after his own Ordinance.

c Where I should never use

Luke 15.

a The 1. Commandment.
Deut 6. 5. Mat 22. 37. 38.
Lev. 19. 14. Psalm 123. 5.
Psalm 38. 8.

b The 2. Commandment.
Deut. 12. 32. Mat. 15. 9.
Gal. 2. 1.

c The 3. Commandment.
Phil. 2. 10. Eccl. 4. 17.
1 Kings 19. 10. 1er. 5. 2.

thy Name (whereat all knees do bow) but with religious reverence, nor any part of thy Worship, without due preparation and zeal; I have blasphemously abused thy holy Name to rash and customary * oaths: yea, I have used oaths by thy sacred Name as false covers of my filthy sins. And I have been present at thy Service oft times more for ceremony than conscience, and to please men more than to please thee, my gracious God.

* Here confess thy rash and false swearing.

a The 4. Commandment.
 Acts 20. 10.
 1 Cor. 16. 2.

a Where I should sanctifie thy Sabbath day, by being present at the publick exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick, and relieving of my poor brethren: Alas, I have thought those holy Exercises a burthen, because they hindered my vain sports: yea, I have spent many of thy Sabbaths in

b Here confess thy travelling on the Sabbath, and thy leaving the holy Exercise to go to sporting or feasting.

c The 5. Commandment.
 1 Thes. 5. 13. Gal. 4. 15.

mine own prophane pleasures, without being present at any part of thy divine worship.

e Where I should have

have given all due reverence to my Natural, Ecclesiastical, and Politick Parents. I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love for their works sake as I ought, but I have taunted at their zeal, and hated them because they reprov'd me justly: and have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance, that I should be obedient unto them. ^a

^b Where I should be ^c slow to wrath, and ^d ready to forgive offences, and not suf-

^a Here confess thy disobedience to thy Parents Ministers, Magistrates, Masters, or Tutors.

^b The 6. Commandment.

^c Prov. 19. 11.

^d Eph. 4. 31. Mark 5. 34.

fer the Sunne to go downe upon my wrath, but to do good for evill, loving my very enemies for thy sake. I, alas, for one sorry word have burst out in open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on my own manlice, rather then to eat of thy

a Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

b The 7. Commandment. 1 Thess. 4. 3, &c. Rom. 6. 12.

c Here confess unto God thy Secret Pollutions Fornication, or Adultery, if Satan hath so far prevailed over thee.

d The 8. Commandment. Eph 4. 18. Luke 6. 34, 35. Lev 25. 35.

holy Supper: a

b Where I should keep my mind from all filthy lusts, and my body from all uncleanness; O Lord. I have defiled both, and made my heart a cage of all impure thoughts, and my mind a very stie of the unclean spirit.

Yea, the remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of Chastity: for by doating on Beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh. c

d Where I should have lived in uprightness, giving every man his due; being contented with mine owne estate, and living conscientiously in my lawfull calling, should be ready (according to mine ability) to lend and give unto the poor: O Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealing, under pretence of my Calling and Office.

Office, robbed and purloined from my fellow Christians: yea, I have received and suffered Christ, where I was trusted many a time, in his poor members to stand hungry, cold, and naked at my door, and hungry, cold, and naked to go away succourless as he came; and when the leanness of his cheeks pleaded pity, the

hardness of my heart would shew no compassion. a

b Where I should have made conscience to speak the truth in simplicity without any fall-

hood, prudently judging aright, and charitably construing all things in the best part; and should have defended the good name and credit of my neighbour: alas, (vile wretch that I am!) I have belied and slandered my fellow brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devil to blason that abroad unto others, before I knew the truth of it my self. I was so far from speaking

a Here confess thou hast secretly stolen or openly robbed any thing, or hast detained from any fatherless child that which is his by right.

b The 9. Commandment. Zech. 8. 16. Mar. 10. 16. 1 Cor. 13. 7. Mat. 1. 18, 19 Ps. 50. 20. Ps. 15. 3.

speaking a good word in defence of his good name, that it tickled my heart in secret, to hear one that I envied to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lies ;

herein shewing my self a right Cretian, rather than an upright Christian. c

c. Here consists if thou hast belied or slandered thy neighbour, or not? spoken the truth to clear his innocency when thou wast cal- led thereto, Tit. 1. 12.

d The 10. Command- ment. Heb. 13 4. 1 Tim. 6. 6. Phil 4. 11, 12.

d And lastly, (O Lord) where I should have rest- ed fully contented

with that portion which thy Ma- jesty thought meetest to bestow upon me in this pilgrimage : and rejoyce in anothers good as in mine own: alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours Land; yea secret- ly wishing such a man dead, that I might have his living or office ; coveting rather those things which thou hast bestowed on ano- ther, rather than being thankfull for that which thou hast given unto

unto my selfe. Thus I, O Lord, who am a *caruall sinner* and *sold under sin*, have transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand guilty before thy Iudgment seat, of all the breaches of all thy lawes, and therefore lyable to thy *Curse*, and to all the miseries that *Iustice* can power forth upon so cursed a creature. And whether shall I goe for deliverance from this misery? *Angels* blush at my rebellion, & will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves. Shall I then despair with *Cain*, or make away my selfe with *Iudas*? No, Lord: for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy *Throne of Grace* where mercy reignes to pardon *abounding sins*, & out of the depth of my *miseries*, I will cry with *David*, for the depth of thy *mercies*. Though thou shouldst kill me with *afflictions*, yet will I, like *Iob*, put my trust in thee. Though thou shouldst drowne

Heb. 4.

Ps. 130. 1.

Iob 13. 12.

drowne me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as *Jonas* into the Belly of the Whale: yet from thence would I cry unto thee; O God the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, thre persons, and one eternall God, have mercy upō me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty, O reject not now my penitent Soule, who being displeased with her selfe for sin, desireth to return to serve, and please thee in newness of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sinke in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood, which I believe that thou hast so abundantly

ly

ly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Bloud*. O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to confound me in this life, or to condemne me in the world which is to come: for my stedfast faith is, that thou hast dyed for my sins, and risen again for my justification; This I believe O Lord help mine unbelieve. Work in me likewise, I beseech thee, an unfained Repentance, that I may heartily bewaile my former sins, and loath them, and serve thee henceforth in newness of life, and greater measure of holy devotion. And let my soule never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeeme so vile a sinner. And grant Lord, that having received these scales and pledges of my commu-

Rom. 4.
ulc.

union with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the days of my life in godliness and Piety towards thee, and in Christian Love and Charity towards all my Neighbours; that living in thy feare, I may dye in thy favour, and after death, be made partaker of eternall life, through Iesus Christ my Lord and only Saviour, Amen.

3. Of the meanes whereby thou mayest become a worthy Receiver.

THESE Means are duties of two sorts; the former, respecting God; the latter our Neighbour. Those which respect God, are three: first, sound Knowledge; secondly, true Faith, thirdly unfeigned Repentance. That which respecteth our Neighbour is but one, sincere Charity.

1. Of the sound knowledg requisite in a worthy Communicant.

Sound knowledg is a sanctified understanding of the first Principles of Religion. As first, of the Trinity of Persons in the Vnity of the Godhead.

Se-

Heb. 6.

1. 2.

Iob. 17. 3.

1 Tim. 2.

4

1 Cor. 13.

29.

2 Cor. 13.

5.

Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and miseries due to sin. Fourthly, of the natures and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacraments, sealing the same unto us. For, as an house cannot be built, unless the foundation be first laid; no more can Religion stand, unless it be first grounded upon the certain knowledg of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. For as worldly business cannot be done but by them who have skill therein, so without knowledg men must be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by light of nature: But in religious mysteries, the more we rely upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearefull estate of those who receive without knowledge, and the more fearefull estate of those Pastors, who minister unto them without Catechizing.

Rom. 8.5

2. Of sincere Faith, required to make a worthy Communicant.

James
3.19.
Heb.4.2.

Rom.4.11

Eph.3.17

Heb.11.6
Rom.4.
23.

Sincere faith, is not a bare knowledge of the Scriptures and first grounds of religion, (for that Devils and Reprobates have an excellent measure, and doe believe it, and tremble,) but a true persuasion as of all those things, whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans owne Soule, of all the promises of mercy which God hath made in Christ to all believing sinners: And consequently, that Christ & all his mercies do belong unto him as well as to any other. For first, if we have not the righteousness of Faith the Sacrament seales nothing unto us? and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on Earth, cannot apprehend Christ in Heaven: For as he dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly because that without faith we cannot be perswaded in our consciences that our receiving is acceptable unto God.

3. Of

3. Of unfained repentance, requisite
for a true Communicant.

True Repentance is an holy change
of the Minde, when upon the feeling
sight of Gods mercy, and of a mans
own misery, he turneth from all his
knowne and secret sins, to serve God
in holiness and Righteousness all the
rest of his days. For as he that is
glutted with meate, is not apt to
eate bread: so he that is stuffed
with sins is not fit to receive
Christ. And a conscience defiled
with wilfull filthyness, makes the
use of all holy things unholy unto
us. Our sacrificed spotless Pass-
over cannot be eaten with the
sower leaven of malice and
wickedness, saith *Th. 1. Cor. 5. 8.*
Neither can the old bottels of our
corrupt and impure consciences
retain the new wine of Christs
precious blood, as our Saviour
saith, *Mark 2. 22.* We must there-
fore truly repent, if we will be
worthy partakers.

7. The duty to be performed in re-
spect of our Neighbour, is
Charity.

Charity is a hearty forgiving of o-
thers who have offended us, and asier

Isa. 55. 7.
Ezek. 33.
1.
Act. 26.
29.
Act. 2. 19
Luk. 1.
74. 75.
Hab. 2.
3. 4.
Tit. 1. 15.

Mat. 5.
24. 25.

Joh. 13.
14, 31, 35
Mat. 6.
12, 14, 15.
Mat. 18.
35.

reconciliation, an outward unfeigned testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meete, and occasion is offered. For first without love to our neighbour no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore the Lords Supper was ordained, is, to confirm Christians love one towards another. Thirdly, no man can assure himselfe that his ~~owne~~ *sins* are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the first sort of duties, which we are to perform before we come to the Lords Table, called Preparation.

2 Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditations

THIS Exercise of Spiritual Meditations, consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art invited by Christ to be a Guest

Mat. 22.
1 Pet 1.

at his holy Table, and how lovingly he inviteth thee: *Hoe, every one that thirsteth, come ye to the waters of life, &c.* Come, buy wine and milk without money, and without price eat ye that which is good, let your soule delight it self in fatness. Take ye, eat ye this is my body, which was broken for you; drink ye all of this: for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed, than to be admitted to sit at the Lords owne Table? What better fare can be afforded, then to feede of the Lords owne body and blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he had shewed unto him in his troubles, to offer him, that he should feed with him at his owne Table in Ierusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his owne most holy Body and Blood?

2. As Abraham, when he went up to the mount, to sacrifice Isaac his Son, left his servants beneath

H h 2 in

Isa. 55.

1, 2.

Mat. 26.

26, 27.

28, &c.

2 Sam.

19. 33.

Ge. 22. 5

in the valley: so when thou comest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly *thoughts* and cogitations that thou mayest wholly contemplate of Christ, and offer up thy *Soule* unto him, who sacrificed both his *Soule* and *Body* for thee.

3. Meditate with thy selfe, how precious and venerable is the *Body* and *Bloud* of the *Son of God* who is the *Ruler* of heaven and earth: the Lord at whose beck the *Angels* tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having bin *crucified* for thy sins, offereth now to be received by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: altogether unworthy of so holy a guest. how ill deserving to tast of such sacred food, having been conceived in *filthiness*, and wallowing ever since in the myre of Iniquity; bearing the Name of a Christian, but doing the works of the Devil; adoring Christ with an *Aus Rex*
in

Hail
King.

in thy mouth, but *spitting Oathes* in his face, and crucifying him anew with thy graceless actions.

Fourthly, ponder then, with what face darest thou offer to touch *so holy* a body with such defiled hands? Or to drink such precious *Blood* with so *lewd* and *lying* a mouth, or to lodg so *blest* a Guest in so unclean a stable? For if the *Bethshemites* were slain, for but looking irreverently into the *Arke of the Old Testament*, what judgment mayest thou justly expect, who with such *impure* eyes and heart, art come to see and receive the *Arke of the New Testament*: in which *dwell'eth* all the *fullness of the Godhead* bodily?

Col. 2. 39

If *Vzza* for but touching (though not without *zeal*) the *Ark of the Covenant* was stricken with sudden death, what stroke of *Divine Judgment* mayest thou not feare, that so rudely, with *unclean* hands doest presume to handle the *Ark of the eternall Testament*, where are hid all the *Treasures of Wisdome*, and *Knowledge*?

2 Sam. 6. 7.

If *Iohn Baptist* (the holiest Man that was born of a Woman)

H h 3

thought

thought himselfe unworthy to beare his shooes, O Lord, how unworthy is such a prophane wretch, as thou art, to eate his holy flesh, and to drink his precious bloud?

If the blessed Apostle Saint Peter, seeing but a glimpse of Christs Almighty power, thought himselfe unworthy to stand in the same boate with him; how unworthy art thou to sit with Christ at the same table, where thou mayest behold the infiniteness of his Grace and Mercy displayed?

Mat. 8. 8.

If the Centurion thought that the roof of his house was not worthy to harbour so Divine a Guest, what room can there be fit under thy Ribbes, for Christs Holyness to dwell in?

If the Bloud-issued sick Woman feared to touch the Hem of his garment; how shouldest thou tremble to eate his flesh, and to drink his All-healing bloud?

Yet if thou comest humbly, in Faith Repentance and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former

former sins affright thee, for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy sins, and the judgments due unto them, are *fully pardoned*, and clean washed away by the *bloud* of Christ. For this Sacrament was not ordained for them who are perfect, but to help *penitent sinners* unto perfection. Christ came, *not to call the righteous, but sinners to repentance*. And he saith, *That the whole need not a physician, but they that are sick*. These hath Christ called, and when they came, them hath he ever helped. Witness the whole Gospel; which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy *sick soul* in this *fountain of Christs bloud*; and doubtless, according to his Promise *Zach. 13. 1.* thou shalt be healed of all thy *sins and uncleanness*. Not sinners therefore, but they who are unwilling to repent of their sins are debarred from this Sacrament.

Fifthly, meditate that Christ

H h 4

left

Mat. 9.
12, 13.
Mat. 11.
28.

left this Sacrament unto us as the chief token and pledge of his love; nor when we would have made him a King. *John 6. 15.* (which might have seemed a requital of kindness) but when *Judas* and the High Priests were conspiring his death, (therefore wholly of his mere favour.) When *Nathan* would shew *David* how entirely the poor man loved his sheep that was killed by the rich man, He gave her (saith he) to eat of his own morsels, and of his own cup to drink, *2 Sam. 12. 3.* And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spiritual and eternal nourishment? If then there be any love in thine heart, take the cup of salvation into thine hand, and pledge his love again, *Pf. 116. 11.*

Sixthly, when the Minister be-
 ginneth the holy consecration of
 the Sacrament, then lay aside all
 praying, reading, and all other
 cogitations whatsoever; and
 settle thy meditations onely up-
 on these holy actions and rites,
 which

which (ac cording to Christs institution) are used in and about the holy Sacraments. For it hath pleased God (considering our weakness) to appoint those rites as means the better to lift up our minds to the serious contemplation of his heavenly graces.

When therefore thou seest the Minister putting apart bread and wine on the Lords table, and consecrating them by prayers and the rehearsal of Christs institution to be an holy Sacrament of the Body and Bloud of Christ; then meditate how God the Father, of his mere love to mankind, set apart and sealed his onely begotten Son, to be the all-sufficient means and onely Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate that Iesus Christ, the eternal Son of God, was put to death, and his blessed Soul and Body (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken

broken before thine eyes, and withall call to mind the heinousness of sin, and the greatness of Gods hatred against the same; seeing Gods justice could not be satisfied but by such a sacrifice.

Mat. 21.
11.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *that the King (who is the Master of the Feast) stands at the table to see his guests, and looketh upon thee whether thou hast on thy*

This Wedding-garment is Righteousness and true Holiness. Apoc. 19. 8. Eph. 4. 24.

a 1 Cor. 11. 10. Eph. 1. b 1 Pet. 1. 12.

the holy Angels that attend upon the Elect in the Ch. and do desire to behold the celebration of these holy mysteries, do observe thy reverence & behaviour: let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquy unto Christ. A sweet Soliloquy to be said betwixt the Consecration and Receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the heaven, and the heaven of heavens, are

not

not able to contain thee; how much more unable is the soul of such a sinful carcase as I am to receive thee?

¹ Kings
8.27.

But seeing it is thy blessed pleasure to come thus to ^asup with me, and to ^bdwell in me; I cannot for joy but burst out and say, What is man that thou art mindful of him, and the son of man that thou regardest him? What favour soever thou vouchsafest me in the abundance of thy grace, I will freely confess that I am in the wretchedness of my nature I am a carnal creature, whose very soul is sold under sin: a wretched man, compassed about with ^da body of death: Yea, Lord, seeing ^ethou callest, here I come: and seeing thou callest sinners, I have thrust my selfe in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I goe but unto thee the Physician of my Soul? thou hast cured many, but never didst thou meet with a more miserable Patient: for I am more leproous then Gehazi, more unclean than Magdalen, more blind

^a Apoc.
3.29.
^b Job. 14.
23.

Rom. 7.
14.
^d Vir. 23.
^c Mat. 9.
23.
Mat. 11.
18.

blind in soule, than *Bartimeus* was in Body ; for I have lived all this while, and never seen the true light of thy word: My soule runs with a greater flux of sin, than was the *Hemoriss* issue of blood. *Mephibosheth* was not more lame to go, than my soul is to walk after thee in love. *Ieroboams* Arm was not more withered to strike the Prophet, than my hand is maymed to relieve the poor. Cure me, O Lord, and thou shalt doe a great work as in curing them all. And though I have all their sins and sores, yet Lord, so abundant is thy Grace, so great is thy skill, that if thou wilt, thou canst with a word forgive the one, and heal the other: And why should I doubt of thy good will, when to save me will cost thee now but one loving smile, who diddest shew thy selfe so willing to redeem me, though it should cost thee all thy heart blood ; and now offerest so graciously unto me the assured pledge of my redemption by thy blood : who am I, O Lord God ? and what is my merit, that thou hast bought me with so dear a price? It is

2 Sam.
7.11.

is meerly thy mercy : and I, O Lord
am not worthy the least of all thy
mercies: much less to be partaker
of this holy Sacrament, the great-
est pledge of the greatest mercy,
that ever thou didst bestow upon
those sons of men whom thou lo-
vest. How might I, in respect of
mine owne unworthiness, cry
out for fear at the sight of thy holy
Sacrament, as the Philistins did,
when thy saw the Ark of God
come into the assembly; Woe un-
to me a sinner; but that thy Angel
doth comfort me, as he did the
woman; Feare thou not, for I know
that thou seekest Iesus which was
crucified. It is thou indeed that
my Soul seeketh after. And here
thou offerest thy self unto me
in the blessed Sacrament. If there
fore Elizabeth thought her selfe so
much honoured, at thy presence in
the womb of thy blessed Mother,
that the Babe sprung in her belly for
joy, how should my soul leape
within me for joy, now that thou
commest by thy holy Sacrament
to dwell in my heart for ever;
Oh what an honour is this, not
that the Mother of my Lord, but my
 Lord

Gen. 42.
10.1 Sam.
5.7.Mat. 18.
5.Luke 2.
43.44.

Mat. 8. 8

Luk: 1.

34.

Apo: 3.

20.

Luk: 18.

23.

Luk: 19.

9.

Lord himself should come thus to visit me indeed. Lord, I confess with the faithfull Centurion, that I am not worthy that thou shouldst come under my roof; & that if thou didst but speak the word only, my soul should be saved; yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness; to seal thy mercy unto me, by thy visible sign, as well as by thy visible Word: in all thankfull humility my Soule speaks unto thee with the blessed Virgin Behold, the handmaid of the Lord. be it unto me according to thy Word. Knock thou, Lord, by thy Word and Sacraments, at the door of my heart; and I will, like the Publican, with both my fists knock at my breast as fast as I can, that thou mayest enter in. And if the door will not open fast enough, break it open, O Lord, by thine almighty power, and then enter in, and dwell there for ever, that I may have cause, with Zacheus, to acknowledge, that this day salvation is come into mine house. And cast out of me whatsoever shall be offensive unto thee; for I re
 sign

sign the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth, but that thou mayest live in me, speak in me, walk in me.* and so to govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee; that finishing my course in the life of grace, I may afterward live with thee for ever in the Kingdom of glory. Grant this, O Lord Iesus, for the merits of thy death and blood shedding. Amen.

When the Minister bringeth towards thee the bread thus blessed and broken, and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that Christ himself cometh unto thee, and both offereth, and giveth indeed unto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy soul unto eternal life, as surely as the Minister offereth and giveth the outward signs that feed thy body unto this temporal life. The bread of the Lord is given by the Minister, but the bread

Sacra-
mentum
requirit
sacram-
men-
tum.

bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it, then rouse up thy soul to apprehend Christ by faith, and to apply his merits to heal thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever Simeon hugged him with his arms in his swaddling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the cross, and by his unspeakable torments fully satisfying Gods justice for thy sins; and strive to be as verily partaker of the spiritual grace as of the Elemental signs. For, the truth is not absent from the sign, neither doth Christ deceive when he saith, *This is my body*; but he giveth himself indeed to every soul that spiritually receives him by faith. For as ours is the same Supper which Christ administred; so is the same Christ verily present at his own Supper, not by any *Tanpal Transubstantiation*, but by a *Sacramental Participation*, where-
by

by * he doth truly feed the faithful unto eternal life ; not by coming down out of Heaven unto thee, but by lifting thee up from the Earth unto him ; according to that old saying, *Sursam corda*, Lift up your hearts : and, *Where the carcase is, thither will the eagles resort*, Mat. 24. 28.

When thou seest the wine brought unto thee apart from the bread, then remember that the Blood of Iesus Christ was as verily separated from his body upon the Cross for the remission of thy sins : And that this is the seal of the new covenant, which God hath made to forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding. For the Wine is not a Sacrament of Christs

* Christ calls it his body, not the sign of his body, because this Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent, and by the signs to draw our mind to the graces signified. So Euthymius in Mat. 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem sursi sunt, qui me crucifigunt. Sacramentum aliquid vobis commendans, spiritualiter intellectum vivificabit vos. Aug. in Psal. 98. Speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution, no more do we on the reiteration of the same Supper.

Mat. 26.
28.

bloud contained in his veins, but as it was shed out of his body upon the cross for the remission of the sins of all that believe in him.

As thou drinkest the Wine, and pourest it out of the *cup* into thy stomach, meditate and believe, that by the merits of that Blood which Christ shed upon the Cross all thy sins are as verily forgiven, as thou hast now drunk this Sacramental wine, and hast it in thy stomach. And in the instant of drinking, settle thy meditation upon Christ as he hanged upon the Cross; as if (like Mary and John) thou didst see him nailed, and his blood running down his blessed side out of that gashly wound, which the Spear made in his innocent heart, wishing thy mouth closed to his side, that thou mightest receive that precious blood before it fell to the dusty

* If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless John and Mary would have made means to have drunk it; but John ascribes the virtue to believing that it was shed, 1 Cor. 12. 15.

earth: And yet the actual drinking of that real blood with thy mouth, would be nothing so * effectual as this Sacramental drinking of that

that bloud spiritually by faith. For one of the Souldiers might have drunk that, and been still a *Reprobate*; but whosoever drinketh it *spiritually by faith* in the Sacrament, shall surely have the remission of his sins, and life everlasting.

As thou feelest the Sacramentall wine which thou hast drunk, warming thy cold stomach: So endeavour to feel the *Holy Ghost* cherishing thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits of the bloud of Christ. And to this end, God give every faithfull soul, together with the Sacramentall bloud, the *Holy Ghost* to drink. We are all made to drink into one Spirit. And to lift up thy minde from the contemplation of Christ, as he was crucified upon the Cross to consider how he now sits in glory at the right hand of his Father making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins which thou doest daily commit against him.

Rom. 8.

34.

Heb. 7.

25.

Heb. 9.

24.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramentall signes* do turn to the nourishment of thy *Body*, and by the digestion of heate become one with thy substance: so by the operation of *Faith* and the *Holy Ghost*, thou mayest become one with *Christ*, and *Christ* with thee, and so mayest feele thy *Communion* with *Christ confirmed*, and increase daily more and more. That as it is impossible to separate the *Bread* and *Vine* digested into the bloud and substance of thy body: so it may be more unpossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

1 Cor. 10.
17.

Unus est
panis
commu-
ni noti-
one Sa-
cramen-
ti, non
autem
necessa-
rio unus
numero.

Lastly, as the Bread of the *Sa-
cram.* though confected of many
Graines, yet makes but *one Bread*:
so must thou remember, that
though all the faithfull are many
yet they are all but *one mysticall
body* whereof *Christ* is *Head*. And
therefore thou must love every
Christian as thy selfe, and a mem-
ber of thy body.

Thus far of the duties to be done
at the receiving of the holy *Sa-
crament*

crament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action* or *Practice*.

THE duty which we are to perform after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: first, such as we are to perform in the Church: or else after that we are gone home.

Those that we are to performe in the Church, are either severall from our owne soules, or else joyntly with the Congregation.

The severall duties which thou must performe from thine owne Soul, are three: First, thou must be carefull (that forasmuch as Christ dwelleth in thee, therefore) to entertain him in a clean heart and with pure affections: for, the most holy will be holy with the Holy; for if *Ioseph of Arimathea*, when he had begged of *Pilate* his dead body, to bury it, wrapped it in sweet odours, and fine linnen, and

laid it in a *new Tomb* ; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Rooms with the *odoriferous incense of Prayers*, and all *Pure affections*? If God required *Moses* to provide a *Pot of Pure Gold* to keep the *Manna* that fell in the wilderness: what a pure heart shouldest thou provide to receive this divine *Manna*, that is come downe from heaven?

Luke 2.
46.

And as thou camest sorrowing like *Ioseph* and *Mary*, to seeke *Christ* in the *Temple*, so now having there found him in the midst of his *Word* and *Sacrament*, be carefull with joy to carry him home with thee, as they did.

Luke
19. 15.

And if the man that found but his *lost sheep*, rejoiced so much, how canst thou, having found the *Saviour of the World* but rejoyce much more?

Secondly, thou must offer the *sacrifice of a private Thankes-giving* unto God for his inestimable grace and mercy: for as this action is common unto the whole Church: so it is applyed particularly to every one of the faithfull
in

in the Church, and for this particular mercy, every soul must joyfully offer up a particular Sacrifice of *Thanks-giving*. For if the *WV*isemen rejoyced so much when they saw the *Star* which conducted them unto *Christ*, and worshipped him so devoutly, when he lay a *babe* in the *manger*, and offered unto him their *Gold*, *Myrrh* and *Frankincense*; how much more shouldest thou rejoyce now that thou hast both seene and received this *Sacrament*, which guideth thy Soul unto him where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the *Gold* of a pure Faith, the *Myrrh* of a mortified heart, and this or the like sweete *Incense* of Prayer, and *Thanksgiving*.
A Prayer to be said after the receiving of the Communion.

WHat shall I render unto thee (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed upon my Soul? how can I sufficiently thank thee, when I can scarce express them? Where thou might

est have made me a *Beast*, thou madest me a *Man* after thine own image : When by sin, I had lost both *thine Image*, and my selfe ; thou didst renew in me *thine Image* by thy *Spirit*, and diddest redeem my *Soul* by thy *bloud* again : and now thou hast given unto me thy *seal* and *pledge* of my *Redemption* ; nay, thou hast given thy selfe unto me. *O blessed Redeemer* ; Oh, what an inestimable *treasure of riches*, and overflowing *Fountaine of grace* hath he got, who hath gained thee ! No man ever touched thee by *faith*, but thou didst heal him by *grace* ; for thou art the *Author of Salvation*, the *remedy of all evils*, the *medicine of the sick*, the *life of the quick*, and the *resurrection of the dead*. Seemed it a small matter unto thee to appoint thy holy *Angels*, to attend upon so vile a creature as I am ; but that thou wouldest enter thy selfe into my *Soul*, there to *preserve*, *nourish*, and *cherish* me unto life everlasting ?

2 Kings
13.21.

If the carcase of the *dead Prophet* could revive a *dead man* that touched it, how much more shall the

the living body of the Lord of all prophets quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now revive my Soul, which thou hast sanctified with thy spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy Body for meat, thy Blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord enduredst the pain, and I do reap the profit: I receive pardon; and thou diddest beare the punishment. Thy seares were my Bath, thy wounds my weal, and the justice done to thee, satisfied for the judgment which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death my Ransom; by thy Merits, my Reward; and by thy Sacrament, my nourishment. O divine food! by which the sons of men are transformed into the sons of God, so that mans nature dyeth; and Gods nature liveth, and ruleth in us. Indeed

deed, all creatures wondred that the Creator would be inclosed 9 months in the *Virgins Womb*, though her womb being replenished with the holy *Ghost*, was more splendid then the *Starry Firmament*. But that thou shouldst thus humble thy selfe to dwell for ever in my Heart, which thou foundest more unclean then a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and mere pleasure thus to enter and so dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, then presume to sit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy feet; yet, Lord, it is sufficient that

that thou hast shed blood enough to cleanse my *sinful soul*. And I am fully (O Lord) assured, that all the *dainty fare*, wherewith the *disdainful Pharisee* entertained thee at his table, did not so much please thee, as those *tears* which penitent *Mary* poured under the table. I would therefore wish with *Jeremy*, that my head were a *fountain of tears*, that seeing I can by no means yield sufficient thanks for thy love to me, yet I might by continual tears testify my love unto thee. And though no man is worthy of so infinite a grace; yet this is my comfort, that he is worthy whom thou in favour accountest worthy. And seeing that now of thy mere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins; O Lord, confirm thy favour unto thy servant, and say of me as *Isaac* did of *Jacob*, I have blessed him, therefore he shall be blessed. And that I may say unto thee with *David*, Thou, O Lord, hast blessed

Gm. 27.
33.

1 Chron.
17. 27.

sed

1 Chron.
17.27.

2 Sam. 6.
11, 12.

Gen. 23.
24, 26.

sed my soul, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to bless the house of Obed Edom, and all his household whilest the Ark of the Lord remained in his house ; I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty, of thine own good will, to enter under my roof, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy blood, my conscience sanctified by thy Spirit, my mind enlightened by thy Truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed Will and Pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the arms, as Jacob, wrestling with me ; but inwardly dwelling by faith within me : surely, Lord, I will never let thee go except thou bless me, and give me a new name, a new heart, a new spirit, and strength by the power of
God

God to prevail over sin and Satan.
And I beseech thee, O Lord, desire not to depart from me, as thou diddest from Jacob, because the day breaketh, and thy grace beginneth to dawn and appear. But I from my soul humbly, with the *Emavites*, intreat thee, O sweet Jesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth; O blessed Saviour, stay with me therefore now and for ever. And, if thy presence go not home with me, carry me now from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weakness let thy strength appear. Let me seem as dead, that thou alone mayest be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord,

Can. 8. 5.

Luke 22.
30.

Apos. 5.

9.

Apos. 7.

10, 21, 22,

Rom. 12. 1

17. 5.

Lord, that as thou now vouchsafest me this favour to sit at thy Table, to receive this Sacrament in thy House of grace; so I may hereafter, through thy mercy, be received to eat and drink at thy Table in thy Kingdom of glory. And for thy mercy I do here, with the four Beasts and four and twenty Elders, cast my self down before thy throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh onely from thee: and therefore unto thee I do yield all praise, and glory, and wisdom, and thanks; and honour, and power, and might, and majesty, O my Lord, and my God, for evermore. Amen.

Thirdly, seeing Christ hath sacrificed himself for thee; (and all that thou canst give is too little :) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God; by serving him in righteousness and holiness all thy days. Thus Tertullian witnesseth, that in his time a Christian was known from another man onely by the holiness and uprightness of his life.

2. Of the duties which we are to do
after the Communion joyntly with
the Congregation.

THe duties to be performed
joyntly with the Church are
three. First, publick thanksgiving
both by prayers and a singing of
Psalms: thus Christ himself and
his Apostles did. Secondly, joyning
with the Church, in giving (every
man according to his ability) to-
wards the relief of the poor: this
was the manner of the Primitive
Churches, to make collections and
love-feasts ^b after the Lords Supper
for the relief of the poor Christi-
ans. Thirdly, when thanks and
praise are ended,

then with all reve-
rence to stand up,
and to receive the
blessing of God by the
mouth of his Mini-
ster, and to receive
it as if thou diddest
hear God himself
pronouncing it un-
to thee from hea-
ven. For by ^c their
blessing God doth bless
his people.

^a Which is probable to
have been the 113. Psalm.
¹ Cor. 16. 1. Rom. 15. 25.

^b Qui cupiosiores sunt
& volunt, pro arbitrio
quisque suo quod visum
est contribuit, & quod ita
colligitur, apud prae-
positum deponitur: atque
inde ille opitulatur po-
pulis & viduis, & qui
propter morbum aut ali-
quam aliam causam e-
gent, &c. Justin. Martyr.
Apol. 2.

^c Luerum est pietatis
nomine facere sumptum.
Tert. Apo. adv. Cont. c. 39.
Num. 6. 27, 27.

Thus

Thus far of the duties to be practised in the Church.

*Job. 6.
16.*

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received Christ in the Sacrament. Which thou mayest thus easily perceive; for seeing *his flesh is meat indeed, and his blood is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received vertue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power, to be cleansed from thy sins and filthiness. For if the *Hemorrhoids* that did but touch his garment, had her bloody issue that continued so long, forthwith stanchèd: how much more will the bloody issue of thy sins be stanchèd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayest justly expect thou hast never yet truly touched Christ.

*Mark 5.
29.*

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed

newed thy covenant, and vowed newness and amendment of life: thou must therefore have a special care, that thou dost not yield to commit thy former sins any more: knowing that the *unclean spirit* if ever he can get into thy Soul againe, after that it is *swept* and *garnished*, he will enter forcible possession, with seven other devils worse than himselfe: so that the end of that man shall be worse than his beginning. Be ye not therefore like the *Dog* that returns to his vomit, or the *washed Sow* that walloweth in the mire again. And returne not to thy malice, like to the *Adder*, who laying aside her poison while she drinks, takes it up again, when shee hath done. But when either the *Divel* or thy *flesh* shall offer to tempt and move thee to relaps into thy former sins: answer them as the *Spouse* doth in the *Canticles* I have put off my coat of my former corruption, how shall I put it on? I have washed my feet, how shall I defile them again?

Mat. 12.
24, &c.

2-Pet. 3.
21.

Cant. 5.3

Lastly, if ever thou hast found either joy or comfort in receiv-

K k ing

ing the ho'y Sacrament, let it appeare by the eager desire of receiving it often again. For the body of Christ, as it was anointed with the Oyl of gladness above his fellowes; so doth it yield a sweeter savour than all the Oyntments in the world: The fragrant smell whereof allureth all soules, who have once tasted the sweetness thereof, ever after to desire oftner to tast thereof again. *B*ecause of the savour of thy good ointments, therefore do the virgins love thee. O taste therefore, and often see how good the Lord is, saith David. This is the commandment of Christ himself, Do this in remembrance of me, and in doing this thou shalt shew thy self best mindful and thankful for his

Scio romae hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Jovin. Quotidie communionem Eucharistiae percipere non laudo nec reprehendo. omnibus Dominicis diebus communicandum laudeo & hortor, si mens sine aliquo peccandi sit. Aug (vel potius Gennadius) lib. de Eccl. dogm. c. 53.

death: For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end whereunto both thy receiving and living tenderth; that thou mayest be a holy Christian, Zealous

Zealous of good works, purged from
sin, to live soberly, righteously, and
godly in this present world; that
thou mayest be acceptable to God,
profitable to thy brethren, and com-
fortable to thine own soul.

*Tit. 2.
12, 14.*

Thus far of the manner of glorify-
ing God in thy life.

Now followeth the Practice of Pie-
ty, in glorifying God in the time of
sickness, and when thou art called
to die in the Lord.

AS soon as thou perceivest thy
selfe to be visited with any
sickness, meditate with thy selfe:

1. That misery commeth not forth
of the dust, neither doth affliction
spring out of the earth sickness
comes not by hap or chance (as
the Philistins supposed, that their
Mice and Emroydes came) but
from mans wickedness, which
(as sparkles breaketh out. Man suffer-
eth (saith Jeremy) for his sins. Fools
(saith David) by reason of their trans-
gressions, and because of their iniquity,
are afflicted As therefore Solomon
advileth a man to carry himselte
towards an earthly Prince; If the
spirit of him that ruleth, rise up a-
gainst thee, leave not thy place, for,

Job 5. 6.

*1 Sam. 6.
5.*

*Lam. 3.
39.*

*Ecc. 10.
4.*

2 Chro.
15.4.

Mat. 6.5
Psa. 4.4.
Lam. 3.
14.
Ish. 7.
15, &c.

gentleness pacieth great sins : so counsell I thee to deal with the Prince of Princes. If the spirit of him that ruleth Heaven and Earth, rise up against thee, let not thy heart despair; for repentance pacieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seekes him, he will be found of him.

2. Shut too thy Chamber dore, Examine thine owne heart upon thy bed, search and try thy ways. Search as diligently for the capitall sin, as Ioshua did for Achan, till thou findest it. For allbeit God, when he begineth to chasten his Children, hath respect to all their sins; yet, when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived, without Repentance.

3. When thou hast thus considered all thy sins, put thy selfe before the judgment Seat of God, as a Felon or Murderer, standing at the Bar of an earthly Iudge; and with grief and sorrow of heart confess unto God, all thy known

known sins, especially thy capital offences, wherewith God is chiefly displeas'd. Lay them open with all the circumstances of the *Time, Place, and Manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledged thy self before the righteous Iudge of Heaven & Earth, *guilty* of eternall death and damnation, for those thy heinous sins and transgressions. And having thus *Accused* and *Iudged* thy selfe, cast down thy selfe before the Foot-stool of his Throne of Grace; assuring thy selfe, that whatsoever the *King of Israel* be, yet the God of *Israel* is a mercifull God: And crie unto him, for a penitent and faithfull heart, for mercy and forgiveness, as eagerly, and earnestly as ever thou knewest a Malefactor, being to receive his sentence, crying unto the Iudg for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which

K k 3

thou

Ps. 99. 1.
Heb. 4.
20.
1 Kings
20. 31.

thou mayest doe, in the'e or the like words.

A Prayer when one begins to be sick.

O Most Righteous Iudge, yet in Iesus Christ, my gracious Father: I wretched sinner do here returne unto thee (though driven with pain and sickness) like the prodigall Child, with want and hunger. I acknowledg that this sickness and pain comes not by blind Chance, or Fortune, but by thy Divine providence, and special appointment. It is the stroake of thy heavy hand, which my sins have justly deserved; and the things that I feared, are now fallen upon me: Yet I doe well perceive, that in wrath thou remembrest mercy; when I consider, how many and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearefull and sudden death, whereby I should not have either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

But

*Iob 3. 25
Habak.
3. 2.*

But thou, O Lord, visitest me with such a fatherly chastisement as thou usest to visit thy dearest (children, whom thou best lovest; giving me (by this sickness) both warning and time to repent and sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any sign of thy wrath or hatred; but as an assured pledg and token of thy favour and loving kindness, whereby thou doest with thy temporall Iudgments draw me to judg my selfe, that I should not be condemned with the godless and unpenitent world. For thy holy Word assures me, that whom thou lovest, thou thus chastenest; & that thou scourgest every Son that thou receivest: That if I endure thy chastening, thou offereest thy selfe unto me, as unto a Son; and that all that continue in sin, and yet escape without correction (whereof all thy Children are partakers) are Bastards, and not Sons; and that thou chastenest me for my profit, that I may be a partaker of thy holyness. O Lord, how full of goodness is thy Nature, that thou hast dealt with me so graciously

1 Cor. 11.
13.

Heb. 11
6, 7, & 8.

in the time of my health and prosperity? and now being provoked by my sins and unthankfulness, hast such *Fatherly* and profitable ends, in inflicting upon me this sickness and correction?

Ezek. 16
49.

I confesse, Lord, that thou doest justly afflict my *Body* with sickness; for my *Soul* was sick before of long prosperity, and surfeited with ease, peace, plenty, and fullness of Bread. And now, O Lord, I lament and mourn for my sins; *I acknowledge my wickedness, and mine iniquities are always in thy sight*. Oh, what a wretched sinner am I; void of all goodness by nature, and full of evil by sinful custom! Oh, what a world of sin have I committed against thee, whilst thy long sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own nature, then the defects of sinners; I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that *all saving* death which he hath voluntarily suffe-

ed.

ed for all which believe in him,
Have mercy upon me, according to the
multitude of thy mercies. Turn thy
face away from my sins, and blot out
all mine iniquities. Cast me not out
of thy presence, neither reward me
according to my deserts. For if thou
dost reject me, who will receive
me? or who will succour me, if
thou dost forsake me? But thou,
O Lord, art the helper of the helpless,
and in thee the fatherless findeth
mercy. For though my sins be ex-
ceeding great, yet thy mercy (O
Lord) far exceedeth them all: neither
can I commit so many as thy grace
can remit and pardon. Wash therefore,
O Christ, my sins with the vertue of thy
precious blood, especially those sins
which from a penitent heart I have
confessed unto thee: but chiefly, O
Lord, for Christ his sake forgive me —
**And seeing that of thy love thou*
diddest lay down thy life for my ran-
som when I was thine enemy; oh,
save now the price of thine own
blood, when it shall cost thee but
a smile upon me, of a gracious ap-
pearance in thy Fathers sight in
my

Ps. 51. 1.

Ver. 11.

Ps. 25. 7.

Hos. 14. 4.

* Here
 name
 that sin
 which
 most
 troubleth
 thy
 conscience.

my behalf. Reconcile me once again, O merciful Mediator, unto thy Father: for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is *well pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickness; direct me, O Lord, I beseech thee, by thy Divine Providence to such a *Physician* and an *helper*, as that (by thy *blessings* upon thy means) I may recover my former health and welfare again. And (good Lord) vouchsafe

Ep. 5.
26.

vouchsafe that as thou hast lent this sickness unto me, so thou wouldest likewise be pleased to send thy *Holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *school*, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despair* not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord how weak a vessel I am, full of frailty and imperfections; and that by nature I am angry and froward under every cross and affliction: O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me then I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that

Iam 1.17

Job. 3.17

1 Cor. 10.

13.

that shall come and visit me ;
that I may thankfully receive,
and willingly embrace, all good
counsels and consolations from
them : and that they may like-
wise see in me such good exam-
ple of *patience* and hear from me
such godly lessons of *comfort*, as
may be arguments of Christian
Faith and Profession, and Instru-
ction unto them how to behave
themselves, when it shall please
thee to visit them with the like
affliction or sickness. I know, O
Lord, I have deserv'd to die ; and
I desire not longer to live, then
to amend my wicked life, and in
some better measure to set forth
thy glory. Therefore, O Father, if
it be thy blessed will, restore me
to health again, and grant me a
longer life. But if thou hast, ac-
cording to thine eternal decree,
appointed by this sickness to call
for me out of this transitory life,
I resign my self into thy hands and
holy pleasure ; thy blessed will be
done, whether it be by life or by
death. Onely I beseech thee of
thy mercy forgive me all my
Sins, and prepare my poor soul,
that

Ps. 31. 5.

that by a true faith and unfeigned repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the hearer of prayers, hear thou in Heaven this my prayer, and in this extremity grant me these requests, not for any worthiness that is in me, but for the merits of thy onely beloved Son Iesus, my onely Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant whatsoever we shall ask of thee in his Name. In his Name therefore, and in his own words I conclude this my imperfect prayer, saying, Our Father, &c.

*Pf. 65. 2.
1 Kings
39. 8.*

Job. 16. 3

Having thus reconciled thy selfe unto God in Christ:

I. Let thy next care be to set thy house in order, as Isay advised King Ezechias; making thy last Will and Testament (if it be not already made). If it be made, then peruse it, confirm it; and for avoiding all doubts and contentions, publish it before Witnels: that (if God call for thee out of this life) it may stand in force, and un-

Isa. 39. 1.

unalterable, as thy last *Will* and *Testament*; and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

2. But in making thy *Testament*, take a religious *Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* counsel to contrive it according to *Law*.

Dispatch this, before thy sickness doth *encrease*, and thy memory decay; lest otherwise thy *Testament* prove a *Dotement*, and so be another mans *Fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things:

1. If God have blessed thee with any competent state of *Wealth*, make thy *Will* in thy *health-time*; It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when
thy

thy house is set in order, thou shalt be better enabled to set thy Soul in order and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion according to thine *ability*, in thy life time; that thy life may seem an *ease*, and not a *yoake* unto them; yet so give, as that thy Children may be still beholding unto *thee*, and not *them* unto *them*. But if thou keep all in thy hands whilst thou livest, they may thank *death*, and not *thee*, for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them upon any charitable or pious uses, put not over that *good work* to the trust of others; seeing thou seest how most of other men's *Executors* prove almost *Executioners*; And if friends be so unfaithful in a mans life; how much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience sheweth, how many *dead mens Wills* have

have of late either been quite concealed utterly overthrown, or by Cavils and Quirks of Law frustrated, or altered: whereas by the Law of God, the Will of the dead should not be violated, but all his godly intentions conscionably performed and fulfilled as in the sight of God, who (in the day of the Resurrection) will be a just Iudge both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtful, it should be construed as it might come nearest to the honour of God, and the honest intention of the

Testator. But let the vengeance due to such unchristian deeds light on the actors that do them, not on the Kingdom wherein they are suffered to be done. And let other rich men be warned by such wretched examples, not to marry their minds to their money, as they that will do no good with

a Gal. 3. 15. Heb. 9. 25.
2 Cor. 4. 10. Eccl. 11. 14.
Rom. 2. 15. 1 Cor. 4. 5.
Acts 7. 13, 32.

b Voluntas testatoris magis inspicienda est quam verba. l. cum virum. sect. sani. C. de fide cum ff. ad leg. Fal. l. si ff. ad Treb. l. ubi. sect. te rogo.

c Matrimonium inter Aurum & Arcam, divortium inter Deum & Animum. Aug. Felix quem faciunt aliena pericula cautum. Gal. 6. 9. Mat. 10. 42. Mat. 9. 41. Mat. 25. 41. Luke 14. 14. & 18. 22. 1 Cor. 15. 18. Apoc. 14. 13.

with their goods till death divorceth them. Considering therefore the shortness of thine own life, and the uncertainty of others just dealing after thy death in their unjust days; let me advise thee (whom God hath blessed with abilitie and an intent to do good) to become in thy life time thine own Administrator, make thine own hands thine Executors, and thine own eyes thine overseers; cause thy lantern to give her light before thee, and not behind thee; give God the glorie, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works.

4. Having thus set thy House and Soul in order (if the determined number of thy days be not expired) God will either have mercy upon thee, and say, Spare him (O killing malady) that he goe not down into the Pit; for I have received a reconciliation: Or else his Fatherly providence will direct thee to such a Physician, and to such meanes, as that by his blessing upon their endeavours, thou shalt recover, and

L I

be

Job 33.
24.2 Kings
20. 7.2 Kings
5. 7, 8, 10
Job. 7. 7

1 Kings
1. 2, 3.

Lev. 10.
6.
Deut. 18.
10, &c.
1 Thes. 2.
10.
Deut. 13.
3.

2 Chron.
26. 12.

be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto Sorcerers, Vizards, Charmers, or Inchanters, for help: for this were to leave the God of Israel, and so goe to Baalzebub, the god of Ekron, for help; as did wicked Ahaziah; and to break the Vow which thou hast made with the blessed Trinity in thy Baptisme. And be sure, that God will never give a blessing by those meanes which he hath accursed: but if he permits Satan to cure thy body, feare lest it tend to the damnation of thy soul. Thou art tryed: beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician, than in the Lord, as Azaz did; of whom it is said, that he sought not to the Lord in his disease, but to the Physician: which is a kind of Idolatry, that will increase the Lords anger, and make the Physick receive uneffectuall Use therefore the Physician, as Gods Instrument; and Physick as Gods meanes. And seeing it is not lawfull

full without Prayer to use ordinary food, 1 Tim. 4.4. much less extraordinary Physick, (whose good effect depends upon the blessing of God;) before thou takest thy Physick, pray therefore heartily to God, to bless it unto thy use, in these or the like words.

1/2. 1. 57
Jer. 8. 22

A Prayer before taking of Physick,

O Mercifull Father, who art the Lord of Health † and of Sicknes, of Life and of Death; who killest and makest alive; who bringest down to the grave, and raisest up again; I come unto thee, as to the onely Physician, who canst cure my Soul from sin, and my Body from sickness. I desire neither life nor death, but refer my selfe to thy most holy will: For, though we must needs dye, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy Children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means to the curing of their sicknesse,

1 Sam. 2.
6.

2 Sam.
14. 14.

Iſa. 33.
21.

Job. 9.
6, 7.

Mat. 8.
15.

Mat. 8.
20, 29.

and restitution of their health. And now, O Lord, in this my necessity, I have (according to thine Ordinance) sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as *means* sent from thy Fatherly hand; I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou didst heale Ezechiahs sore, that he recovered: and by seven times washing in the River of Jordan, diddest cleanse Naaman the Syrian of his Leprosie; and diddest restore the man that was blind from his birth, by anointing his eyes with Clay and Spittle, and sending him to wash in the Pool of Siloam; and by touching the hand of Peters wives Mother, diddest cure her of her Feaver; and diddest restore the Woman that touched the hem of thy garment, from her bloody Issue: So it would please thee, of thine infinite goodness and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to health and strength again.

gain. But if the *number* of those days which thou hast appointed for me, to live in this Vally of miserie, be at an end; and that thou hast sent this sickness as my Messenger, to call me out of this mortall life: then (*Lord*) let thy *blessed will be done*, for I submit my will, to thy most holy pleasure. Onely I beseech thee encrease my *Faith*, and *Patience*, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy *Holy Spirit*, that I may willingly and cherefully resigne up my *Soul* (the price of thine owne blood) into thy most *gracious hands* and *custodie*. Grant this, O Father, for *Iesus Christ* his sake; to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore.
Amen.

Job 14.

Meditations for the sick.

WHilest thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth affliction to his children. Those are these following.

L 13

1. That

* Deus supe percutit, ut emendet. *Mor. com. in Isa 1.6:* Deus calamitates infligit, non extinguere, sed castigare nos cupiens. *Basil. serm. 3. in divites.*

1. That by afflictions God may not onely * correct our sins past, but also work in us a deeper leathing of

our natural corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, *It is good for me that I have been afflicted, that I may learn thy statutes: for, before I was afflicted I went astray, but now I keep thy word.* And indeed, saith S. Paul, *We are chastened of the Lord, because we should not be condemned with the world.* With one crosi God maketh two cures: the chastisement of sins past, and the prevention of sin to come. For, though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the sacrifice of Christ; yet we are not (without serious judging of our selves)

Pf. 119.
71.

Pf. 119.
57.

1 Cor. 11.
13.

selves) exempted from the temporal chastisement of sin; for this proceedeth *onely* from the love of God for our good. And this is the reason that when Nathan told David from the Lord, that his sins were forgiven; yet that The sword (of chastisement) should not depart from his house, and that his child should surely die. For God, like a skilful Physician, seeing the soul to be poisoned with the settling of sin; and knowing that the reigning of the flesh will prove the ruine of the spirit, ministreth the bitter pill of Affliction, whereby the *reliques* of sin are purged, and the soul more soundly cured, the flesh is subdued, and the spirit is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

1 Sam.
12. 10.
Ver. 13.

2. God sendeth affliction to seal unto us our Adoption; For every child whom God loveth he correcteth: and he is a bastard that is not corrected. Yea, it is a sure note, that where God seeth sin, and smites not, there he detests and

Heb. 12.
6, 7, 8.

a Ad mala servantur non
moritura mali.

1 Sam. 2. 25.

b Namque favor nimius
non est favor, ira
sed ingens.

At favor in magno
saepe dolore latet.

Bill. Auctol. sacr.

loves not. Therefore
it is said, that a he
suffereth the wic-
ked sons of Ely to
continue in their sin,
without correction, be-
cause the Lord should

slay them. On the other side,
there is no surer token of Gods
fatherly love and care, then to be
corrected with some cross as of-
ten as we commit any sinful
crime. Affliction therefore is a
seal of *Adoption*, no sign of *Repro-
bation*. For the purest corn is clean-
est fanned, the finest gold is oft-
est tried, the sweetest grape is
hardest pressed, and the truest
Christian heaviest crossed.

e Crebris tribulationibus
ecclesiam suam Dominus
exercet: ne si cuncta
temporalia forte prospe-
re currant: incolatu prae-
sentis exilii delectata, mi-
nus coelestem patriam
suspiret. Beda in Cant.
Mundanus affectus prae-
sentia amat, temporalia
cumulat, spiritualia neg-
ligit; & cum totus se
spargit in imis, nil potest
amare de summis. Justin.
Patriarch. de dist. Monast.
cap. 4.

3. God sendeth
affliction to wean
our hearts from too
much loving this
world and worldly
vanities; and to
cause us the more
earnestly to desire
and long for eter-
nal life. For as the
Children of Israel
(had they not been

ill-

ill-intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long and willingly desire, for the Kingdom of Heaven. For we see many *Epicures*, that would be content to forgo Heaven, on condition that they might still enjoy their earthly pleasures, and (having never tasted the joys of a better) how loth are they to depart this life? whereas the * Apostle, that saw Heavens glory,

tells us, that there is no more comparison betwixt the joys of *eternal life* and the pleasures of

* 2 Cor. 12. *Phil. 3. 8.*
Ne sancti viri aliquid elatione in hac vita superbiant qui busdam tentationibus reprimuntur, *Encher. In lib. Reg.*

this world, then there is betwixt the filthiest dung and the pleasantest meat, or betwixt the stinkiest dunghill and the fairest bed-chamber. As therefore a loving Nurse puts wormwood or mustard on the brest, to makethe Child the rather to forsake the dug: so God mixeth sometimes affliction with the pleasures & prosperity of this life,

Deut. 32.
17.

life, lest, like the children of this generation, they should forget God, and fall into too much love of this present evil world, and so by riches grow proud, by fame insolent, by liberty wanton, and spurn with their heel against the Lord when they wax fat. For if Gods children love the world so well when, like a cruel stepmother, she misuseth and strikes us; how should we love this harlot if she smiled upon us and stroked us, as she doth her own worldly brats? Thus doth God, like a wise and loving Father, imbitter with crosses the pleasures of this life to his children, that, finding in this earthly state no true and permanent joys, they might sigh and long for eternal life, where firm and everlasting joys are onely to be found.

4. By affliction and sickness God exerciseth his children, and the graces which he bestowd upon them. He refineth and trieth

their faith as the Goldsmith doth his gold in the * Furnace, to make it shine more glittering

* 1 Pet. 1. 7. Ut igne purgati ab admixtione viciorum carnalium defaecati splendeant, examinata innocentiae claritate. Nil. In Psal. 96.

ing and bright. He stirreth us up to pray more diligently and zealously, and proverbs what patience we have learned all this while in

* Schola crucis schola luctus. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata iactatio est, cum periculum non est: contentio in adversis probatio est veritatis. Cypri. *Serm. 4. de Immor.*

this * school. The like experience he maketh of our hope, love, and all the rest of our Christian virtues, which without this trial would rust like Iron unexercised; or corrupt like standing waters, that either have no current, or else are not poured from vessel to vessel; whose taste remaineth, and whose scent is not changed. And rather then a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state by crosses and sickness to salvation? For as the Camomile which is trodden groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his cross.

5. GOD sendeth afflictions, to de-

Jer. 48.
11.

Job 1. 9,
10.

demonstrate unto the World, the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilest he prospereth and blesteth him, as the *Devell* falsely accuseth *Iob* to have done: but who (save his loving Child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? Yea, and cleave unto him most inseparably when he seemeth with the *greatest frowne*, and *disgrace* to reject a man, and to cast him out of his favour? yea, when he seemes to wound and kill as an enemy: yea, then to say with *Iob*, *Though thou (O Lord) kill me, yet will I put my trust in thee?* The loving and serving of God, and trusting in his mercy in the time of our correction and misery, is the *truest note* of an unfained child and servant of the Lord.

Job 13.
15.

Mal. 7. 15

Exo. 3. 7

6. Sanctified affliction is a singular help to further our *true conversion*, and to drive us home by *repentance* to our heavenly Father. In their affliction (saith the Lord) they will seeke me diligently. *Egypt* burdens made *Israel* cry unto GOD.

GOD. *Dauids* troubles made him pray. *Hezechias* sickness made him to weepe, and misery drove the *Prodigall Child* to returne and sue for his Fathers grace and mercy. Yea, we reade of many in the Gospell, that by *sickness* and *afflictions*, were driven to come unto Christ, who (if they had *health* and *prosperity*, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noab*, the higher it was tossed with the *Flood*, the nearer it mounted towards *Heaven*, so the *sanctified soul*, the more it is exercised with *affliction* the nearer it is lifted towards God. Oh blessed is that *Cross*, that draweth a sinner to come (upon the knees of his heart) unto Christ, to confess his own misery and to emprove his endless mercy! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *misery*!

7. Affliction worketh in us pity
and

Ps. 86. 7.
Isa. 38.
2. 1.
Luke 15.
16, &c.

a Deus
non de-
lectatur
poenis
nostris,
sed con-
fessionem
quaerit
erroris.
Alb. in
Ps. 4. po-
nitur.

H**eb.** 12. 3H**eb.** 4.

13. & 2.

18. & 5.

8, 9.

a Sinit
Deus ju-
stum in-
cidere
in cala-
mitates,
ut vir-
tutem
quae in
illo la-
tebat, a-
liis a-
pertam
manife-
stumque
faciat.
Damasc.
l. 2. de
Ortho 29

and compassion towards our fellow-
brethren, that be in distress and
misery; whereby we learn to have
fellow feeling of their calamities,
and to condole their estate, as if
we suffered with them. And for
this cause Christ himselfe would
suffer, and be tempted in all things
like unto us (sin onely excepted)
he that might be a mercifull High
Priest, touched with the feeling of
our infirmities. For none can so
heartily bemoan the misery of
another, as he who first suffered
himselfe the same affliction.
Hereupon a sinner in misery may
boldly say unto Christ;

*Non ignore mali miseri succurrito
Christe.*

*Our frailty fish (O Christ) thou
didst perceive:*

*Condole our state, who still in frail-
ty cleave.*

8. God useth our sicknesses and
afflictions, as meanes and exam-
ples both to a manifest unto o-
thers the faith and vertues which
he hath bestowed upon us, as also
to strengthen those who have
not received so great a measure of
faith as we. For their can be no
greater

greater encouragement to a weake Christian, then to behold a true Professour (in the extremest sickness of his Body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man, will arm him against the feare of death, and assure him, that the hope of the godly, is a far more precious thing, then that flesh and bloud can understand, or mortall eyes behold in this valley of misery. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such affliction and calamities before us; the greatness of the miseries, and crosses which often times we endure, would make us doubt whe her we be the children of God or no. And to this purpose S. Iames saith, God made Iob and the Prophets an example of suffering adversity and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the captain of our salvation was made perfect through sufferings. And therefore

Rom. 8.
18.

1 Pet. 4.

14.
Heb. 2. 10

Heb. 2. 7.
Mat. 27.

24.
Luk. 24.
42.

Favos
post
mella
gustavit.
Tertul. l.
de coron.
mil. s. 24

Pf. 24. 7.
2 Tim. 4.
7. 8.

Apoc. 3.
21.

Apos. 2.
17. 18.
Ph. 3. 21

fore he first bear the Cross in
shame before he was crowned with
glory, and did first taste gall before
he did eat the honey-comb; and
was first derided [King of the Jews]
by the Souldiers in the High
Priests hall, before he was saluted
[King of Glory] by the Angels in
his Fathers Courts. And the more
lively our heavenly Father shall
perceive the image of his natural
Son appear in us, the better he
will love us; and when we have
for a time born his likeness in his
sufferings, and fought and overcome,
we shall be crowned by Christ,
and with Christ sit in his Throne,
and of Christ receive the precious
white stone and morning star, that
shall make us shine like Christ for
ever in his glory.

10. Lastly, that the godly may
be humbled in respect of their
own state and miserie; and God
glorified by delivering them out
of their troubles

Ideo tentantur Sancti, ut
ipsi se agnoscant. Prim.
Esse se magnarum virium
homo crederet, si nullum
unquam earundem vici-
um defectum sentiret.
Greg. l. Mor Job. Pf. 130. 3.

& afflictions, when
we call upon him
for his help and suc-
cour. For though
that there be no
man

man so pure, but if
the Lord will
straightly mark iniqui-
ty, he shall find in
him just cause to
punish him for his

* In his quae patimur
nolum contra Deum
murmur cordi nostro
subrepat; quia ad quid
hoc creator noster ope-
ratur, ignotum est. *Grig.*
epist. 32.

sin: yet the Lord in mercy doth
* not *always* in the affliction of
his children respect their sin, but
sometimes layeth afflictions and
crosses upon them for his glories
sake. Thus our Saviour Christ
told his Disciples, that *the man*
was not born blind for his own or his
parents sin, but that the work of God
should be shewed on him. So he told
them likewise, that *Lazarus* his
sickness was not unto death, but for
the glory of GOD. O the unspeak-
able goodness of God, which
turneth those afflictions, which
are the *shame and punishment* due
to our sins, to be the subject of
his honour and glory!

Joh. 9. 3.

Joh. 11. 4.

These are the blessed and pro-
fitable *Ends* wherefore God send-
eth sickness and affliction upon
his children: whereby it may
plainly appear, that *afflictions* are
not signs either of Gods hatred, or
of our reprobation: but rather to

Malum
pati, ma-
lum non
est: ma-
lum fa-
cere, ma-
lum est.
Chryst. de
prod.
Jud.

M m *kens*

* Cum veramur ac premimur, cum maximas gratias agamus indulgentissimo Patri, quod corruptionem nostram non patitur longius procedere, sed plagis ac verberibus emendat. *Lection. I. 6. c. 23.*

kens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life; where, upon repen-

tance, there remains hope of pardon, rather then to refer the punishment to that life where there is no hope of pardon, nor end of punishment. For this cause the Christians in the * Primitive Church were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christs name, *Acts 5. 41.* And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in heaven a better and an enduring substance, *Heb. 10. 34.* And in respect of those holy ends the Apostle saith, That though no affliction for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent unto thee this sickness

*Heb. 12.
11.*

so it would please him to come himself unto thee with thy sickness ; by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from sickness.

IF God hath of his mercy heard thy Prayers, and restored thee to thy health again ; consider with thy selfe ;

1. That thou hast now received from God, as it were, *another life*: Spend it therefore to the honour of God, in *newness of life*. Let thy sin die with thy sickness : but live thou by grace to *holyness*.

2. Be not the more *seoure*, that thou art restored to *Health*, neither *insult* in thy selfe, that thou hast escaped *Death* : but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee and given thee some *little* longer time of *respit* : that thou mayest both amend thy life, and put thy selfe in a better readiness against the time that he shall call for thee, without further delay.

out of this world. For although thou hast escaped this, it may be, thou shalt not escape the next sickness.

3. Consider how fearefull a reckoning thou hadst made before the *Indgment seat* of *Christ* by this time, if thou haddest dyed of this sickness. Spend therefore the time that remaines, so as that thou mayest be able to make a more *cheeresfull account* of thy life, when it must be expired *indeede*.

4 Put not far off the day of Death: thou knowest not for all this how neare it is at hand: and (being so fairly warned) be wiser. For if thou be taken unprovided, the next time thy excuse will be lesse, and thy judgment greater.

Eccles.
6.3.

Mat. 12.
43. &c.

5. Remember that thou hast vowed amendment and newness of life. Thou hast vowed a vow unto God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed. The unclean spirit is cast out: Oh let him not re-en-er with seven worse then himselfe. Thou hast sighed out the groanes of contrition: thou hast wept the teares of repentance: thou

art

art washed in the pool of Bethesda, streaming with five bloody wounds: not of a troubling Angell, but of the Angell of Gods presence, troubling with the wrath due to thy sins, who descended into Hell, to restore thee to saving health, and Heaven. Returne not now, with the Dogg to thine owne vomit, nor like the washed sow to wallow againe in the mire of thy former sins, and uncleanness: lest being intangled and overcome again with the filthyness of thy sin, (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First to the man cured of his 38. yeares disease. Behold thou art made whole sin no more, lest a worse thing fall upon thee, Secondly, to the Woman taken in Adultery; Neither doe I commend thee; Goe thy way and sin no more. Teaching us, how dangerous a thing it is, to relaps and fall again into the former excess of ryot. Take heede therefore unto thy wayes; and pray for grace, that thou mayest apply thy

M m 3

heart

Iob 4. 14.
Isa 63. 9.
Luke 14.
33.

2 Pet. 1.
20, 22

Iob. 5. 14.

Iob 8. 11.
1 Pet 4. 4.

Ps. 90. 22

heart unto wisdom, during that small number of days which yet remaine behind. And for thy present mercy and health received, imitate the *thankfull Leper*, and returne unto God this, or the like thanksgiving.

A thanksgiving to be said of one that is recovered from sickness.

1 Sam. 2.
6.

O Gracious and Mercifull Father, who art the LORD of health and sickness, of life and death; *who killest, and makest alive; who bringest downe to the grave, and raisest up againe,* who art the onely preserver of all those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painful sickness) felt the *grievousness* of misery due unto *sin*, and the greatness of thy mercy in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again, do here (upon the bended knees of my heart) return (with the *thankfull Leper*) to acknowledge thee alone to be the God of my health & salvation,

vation, and to give thee the praise and glory, for my strength and deliverance out of that grievous disease and malady, and for thus turning my Mourning into mirth, my Sickness into health, and my Death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou diddest comfort me; For thou didst cast all my sins behind thy back, and diddest deliver my soule from the pit of corruption: and when I found no help in my self, nor in any other creature (saying, I am deprived of the residue of my years, I shall see man no more among the inhabitants of the world) then didst thou restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

Isa. 38.
9, &c.

And now, Lord, I confesse, that I can never yield unto thee such a measure of thanks as thou

M m 4

hast

hast (for this benefit) deserved at
 my hands. And (seeing that I can
 never be able to repay thy good-
 ness with acceptable *workes*.) Oh
 that I could with *Mary Magda-
 len* testifie the love and thankful-
 ness of my heart, with *abounding
 teares* ! Oh, what shall I be able to
 render unto thee, O Lord, for all
*these benefits which thou hast bestow-
 ed upon my soul* ! Surely, as in my
sickness, when I had nothing else
 to give unto thee; I offered Christ
 and his merits unto thee as a
 ransom for my sins; so being now
 restored by thy *grace* unto my
 health and strength, and having
 no better thing to give : Behold,
 O Lord, I do here offer up my
 self unto thee, beseeching thee
 so to assist me with thy holy Spi-
 rit, that the remainder of my life
 may be wholly spent in setting
 forth thy praise and glory.

Rom. I. 1

O Lord, forgive me my former
 follies and unthankfulness; that
 I was no more carefull to love
 thee according to thy goodness;
 nor to serve thee according to
 thy will; nor to obey thee accor-
 ding to thy *Commandements*; nor
 to

to thank thee, according to thy
benefits. And seeing thou knowest
that of myselfe I am not sufficient so
much as to think a good thought,
much lesse to doe that which is
good and acceptable in thy sight:
assist me with thy grace and holy
spirit, that I may (in my pro-
sperity) as devoutly spend my
health in thy service, as I was
earnest in my sickness to beg it at
thy hands. And suffer me never
to forget, either this thy mercy,
in restoring me to my health, or
those Vows and Promises, which I
have made unto thee in my sick-
ness. With my new health, renew
in me, O Lord, a right Spirit.
which may free me from the fla-
very of sin, and establish my heart
in the service of grace. Work in
me a greater detestation of all
sins, which were the causes of thy
anger and my sickness; and in-
crease my Faith in Iesus Christ,
who is the Author of my health
and salvation. Let thy good Spirit
lead me in the way that I should
walk, and teach me to deny all ungod-
liness, and worldly lusts, and to live
soberly, righteously and godly in this
world,

Tit. 2. 12

Ps. 90.12

world that others by my example may think better of thy truth. And sith this time, which I have yet to live, is but a little respite, and small remnant of dayes, which cannot long continue; Teach me O my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make me more zealous then I have been in Religion, more devout in Prayer, more fervent in spirit; more carefull to heare, and profit by the Preaching of thy Gospell; more helpfull to my poore brethren; more watchfull over my wayes; more faithfull in my calling; and every way more abundant in all good workes. Let me, in the joyfull time of prosperity, feare the evill day of affliction; in the time of health, think of sickness; and in the time of sickness, make my selfe ready for death; and when death approacheth, prepare my selfe for Iudgment. Let my whole life be an expressing thankfulness unto thee for thy Grace and mercy. And therefore, O Lord, I doe here from
the

the very bottom of my heart, together with the thousand thousands of Angels, the four Beasts, and twenty four Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and to the Lamb thy Son, who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance; all praise, honour, glory, and power, from this time forth and for evermore, Amen.

*Apos. 5.
12, &c.*

*Meditations for one that is
like to dye.*

IF thy sickness be like to increase unto death: then meditate on three things: First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate that God useth this chastisement of thy body but as a medicine to cure thy soul, by drawing thee (who art sick in sin)

2 *Mat. 9. 12.*
b Luke 22. 44. Psalm 88. 7.
Isa. 53. 4. Psalm 18. 5.
Heb 5. 7. Gal. 3. 13.
Lam. 1. 15. Dum legimus
vel audimus, quos &
quanta ille sine culpa su-
stinuit, intelligimus nos
peccatores omnia debere
libenter sustinere. Theod.
ad 5. 8. in Rom.

to come by repen-
 tance unto Christ,
 thy a Physician, to
 have thy soul healed.

2. That the sorest
 sickness or painful-
 est disease which
 thou canst endure,
 is nothing if it be

compared to those *de*lourys and
 pains which Iesus Christ thy Savi-
 our hath suffered for thee: when
 in a *bloudy* sweat he endured the
 wrath of God, the pains of Hell,
 and a *curst* death, which was due
 to thy sins. Justly therefore may
 he use those words of Jeremy;
Behold and see if there be any sorrow
like unto my sorrow, which is done
unto me, wherewith the Lord hath
afflicted me in the day of his fierce
wrath. Hath the Son of God endu-
 red so much for thy Redemption,
 and wilt not thou a *sinful* man
 endure a little sickness for his
 pleasure, especially when it is for
 thy good?

3. That when thy sickness and
 disease is at the *extreamest*, yet it
 is *less*, and *easier* then thy sins have
 deserved. Let thine owne con-

science

Science judge whether thou hast not deserved worse then all that thou dost suffer.

Murmure not therefore, but consider thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in hell would endure the extreamest paines a thousand yeares on condition that they had but the hope to be saved, and (after so many yeares) to be eased of their eternall torments. And seeing that it is his mercy, that thou art not rather consumed then corrected, how canst thou but bear patiently his temporall corrections, seeing the end is to save thee from eternall damnation?

Lam. 3.
22.

1 Cor. 11.
32.

Neb. 11.
35. & 6.
1 Pet. 5. 9

4. That nothing commeth to passe in this cause unto thee, but such as ordinarily befell to others thy brethren: who, being the beloved and undoubted servants of God when they lived on earth, are now most blessed and glorious Saints with Christ in Heaven; as Iob, David, Lazarus, &c. They groaned for a time, as thou doest under the like burthen; but they are

are now delivered from all their miseries, troubles, and calamities. And so likewise ere long, if thou wilt patiently tarry the Lords leisure, thou shalt also be delivered from thy sickness and paines; either by *restitution* to thy former health with *Iob*; or, which is far better, by being received to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine enemy, to be punished and disgraced; but, being thy loving Father, he correcteth thee with his owne mercifull hand. When *DAVID* had his wish, to chose his owne chastisement, he chose rather to be corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord; for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom, though no affliction seemeth joyous for the present, we know nothing cometh but what is good? The consideration thereof made *David* to endure

2 Sam.
24. 14.

Neb. 12.
11.

2 Sam.
15. 9, 10.

Shew

Shemois cursed rayling, with great patience; and to correct himself another time for his impatiency; *I should not have opened my mouth, because thou didst it: and Iob to reprove the unadvised speech of his wife, Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil? And though the cup of Gods wrath due to our sins, was such a horror to our Saviours humane Nature, that he earnestly prayed that it might passe from him: yet, when he considered, that it was reached unto him by the hand and will of his Father, he willingly submitted himselfe to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, then to see that it cometh from the hand of thy heavenly Father; who would never send it, but that he leeth it to be unto thee both needfull and profitable.*

Ps. 39. 9

Job 2. 10

Mat. 26. 36.

Ver. 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a corruptible body, which was conceived in

Ps. 14.1.

Gen. 6.5.

in the witness of flesh, the heat of lust, the stain of sin, and borne in the blood of filthiness: a living prison of thy soule, a lively instrument of sin, a very sack of stinking dung; the excrements of whose nostriles, eares, pores, and other passages, duly considered, will seem more loathsome then the uncleanest sinck or vault. Inso-much that whereas trees & plants bring forth leaves, flowers, fruites and sweet smells, mans body brings forth, naturally, nothing but lice, worms, rottenness, and filth. thy stinks. His affections are altogether corrupted; and the imaginations of his heart are only evill continually. Hence it is, that the ungodly is not satisfied with prophaneſs, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions, doe daily grow, new feares and afflictions doe still arise: here wrath lyes in waite, there vaine-glory

glory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privately stung with backbiters like fiery Serpents, anon he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodom's uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin. so that after death there shall be no more sorrow, nor crying: Neither shall there be any more pain; for God shall wipe away all teares from our eyes. Yea, by death we are separated from the company of wicked men, and God taketh away mercifull and righteous men from the evil to come. So he dealt with Iosab; I will gather thee to thy Fathers, and thou shalt be put into thy grave, in peace, and thine eyes shall not see all the evils which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Heaven of the Soules joy: so

Rom. 6 7

Apoc. 21.
4.

Isa. 57. I.

Isa 26.
20.

N n the

Job 5.19 the grave may be termed the Heaven of the bodies rest.

3. Whereas this wicked body lives in a world of wickedness, so that the poor soul cannot look out at the Eyes, and not be infected; nor hear by the Eare, and not be distracted; nor smell at the Nostrils, and not be tainted; nor tast with the Tongue, and not be allured; nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the soul, by death the soul shall be delivered from this thralldome, and this corruptible body shall put on incorruption, and this mortall immortality, 1 Cor. 15.53. O blessed, thrice blessed be that death in the Lord, which delivereth us out of so evil a world, and freeth us from such a body of bondage and corruption!

The third sort of Meditations, to consider what good Death will bring unto thee.

1. **D**Eath bringeth the godly mans Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It translates the *soul* from the miseries of this world, the contagion of sin, and society of sinners, to the City of the living God, the celestial Hierusalem, and the company of innumerable Angels, and to the assembly and Congregation of the first borne, which are written in heaven, and to God the Iudge of all, and to the soules of just men made perfect, and to Iesus the Mediator of the new Covenant.

Heb. 12.
22, 23,
24.

3. Death putteth the Soul into the actuall and full possession of all the inheritance and happiness, which Christ hath either promised un:o thee in his word, or purchased for thee by his blood.

This is the good and happiness, whereunto a blessed death will bring thee. And what true Religious Christian that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter in:o this celestiall Paradise, where thou mayest exchange thy brass for gold, thy vanity for felicity, thy vileness for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life?

Nn 2

He

• *Plut. in vit. Caton. Cic.*
Tust. quaest. l. 1.
 Vel de praecipiti veniens
 in Tartara laxo,
 Ut qui Socraticum de
 nece legit opus.
Ouid. in ibid.

He that doth not
 daily desire this
 blessedness above all
 things, of all others
 he is lesse worthy to
 enjoy it.

If * *Cato Uticensis* and *Cleombrotus*, two Heathen men, (reading *Plato's* book of the Immortality of the Soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joys: what a shame is it for *Christians*, knowing those things in a more excellent measure and manner out of *Gods own Book*, not to be willing to enter into those heavenly joys? Especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine own happiness or salvation, when the time of thy departing draweth near; that time, I say, and manner of death which *God* in his unchangeable counsel hath appointed and determined before thou wast born, yield and surrender up willingly and cheerfully thy soul into the merciful

Mat. 23.
 21.

merciful hand of Jesus Christ thy Saviour. And to this end when the time is come, as the Angel in the sight of *Manoah* and his wife, ascended from the Altar up to heaven in the flame of the Sacrifice: so endeavour that thy soul, in the sight of thy friends, may from the Altar of a contrite heart ascend up to heaven, in the sweet perfume of this or the like spiritual sacrifice of prayer.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art the LORD GOD of the spirits of all flesh, and hast made us these souls, and hast appointed us the time as to come into this world, so (having finished our course) to go out of the same. The number of my days which thou hast determined are now expired, and I am come to that utmost bound which thou hast appointed, beyond which I cannot pass. I know, O Lord, that if thou interest into judgment, no flesh can be justified in thy sight; and I, O Lord, of all others

N n 3 should

Luke 13
19. 20.

Num. 16.
12.
Num.
27. 16.
Jer. 38.
16
A. 113.
25. 26.
1 Tim. 4. 7
Ps 90. 12
Job 14.
5. 14. et
16. 12. et
21. 22.
Luke 27.
53.

Ps. 143. 2

1 Tim. 4. 7 should appeare most impure and
 unjust ; for I have not fought that
 good fight for the defence of thy
 faith and religion, with that zeal
 and constancy that I should : but
 for feare of displeasing the world,
 I have given way unto sins and
 errors; and for desire to please my
 flesh, I have broken all thy Com-
 mandements in thought, word, and
 deed: so that my sins have taken such
 hold on me, that I am not able to look
 up, and they are more in number then
 the haire on my head. If thou wilt
 straitly mark mine iniquity, O Lord,
 where shall I stand ? If thou weighest
 me in the Ballance, I shall be found
 too light: For I am void of all right-
 eousness that might merit thy
 mercy ; and loaden with all ini-
 quities, that most justly deserve
 thy heaviest wrath. But O my
 Lord, and my God, for Iesus Christ
 thy Sons sake, in whom only thou
 art well pleased with all penitent
 and believing sinners ; take pity
 and compassion upon me, who
 am the chief of sinners. Blot out all
 my sins out of thy remembrance
 and wash away all my transgressi-
 ons out of thy sight with the pre-
 cious

1 Tim. 4. 7

Ps. 41. 12

Ps. 130. 3

Dan. 5.
27.Mat. 11.
28.Mat. 3.
17.

1 Tim. 1.

15.

Ezek. 18.

20.

Ps. 51. 7.

1 Pet. 1.

19.

cious

cious blood of thy Son, which I
 believe that he, as an undefiled
 Lambe, hath shed for the cleans- *Job. 1. 29*
 ing of my sins, In this faith I li- *Rom. 4. 25.*
 ved, In this faith I dye: believing *1 Cor. 15. 34.*
 that Iesus Christ dyed for my sins, and *1 Pet. 2. 21.*
 rose again for my Iustification. And
 seeing that he hath endured that
 death, and borne the burthen of that
 Iudgment, which was due unto
 my sins; O Father, for his death
 and passions sake, now, that I am
 comming to appear before thy
 Iudgment Seat, acquit and deli-
 ver me from that fearefull Iudg-
 ment which my sins have justly
 deserved: and perform with me
 that gracious and comfortable
 promise, which thou hast made
 in thy Gospell; That whosoever *Joh. 5. 24*
 believeth in thee, hath everlasting life,
 and shall not come into Iudgment, but
 shall pass from death unto life.
 Strengthen, O Christ, my Faith,
 that I may put the whole confi-
 dence of my salvation in the
 merits of thy obedience and *Luk. 17. 5*
 blood. Encrease, O holy Spirit, my
 patience: lay no more upon me
 then I am able to beare: and enable
 me to beare so much as shall *1 Cor. 10. 14.*

Mat. 25.

4.

Mat. 12.

11.

Apo. 19.

Apo. 19.

7.

Job. 17.

22.

Zac. 3. 2.

Ps. 12. 20.

21.

Mat. 18.

8.

Heb. 1. 14.

stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my *outward* man doth decay; so my *inward* man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that, like a *Wise Virgin*, having the *Wedding Garment* of thy righteousness and holyness, she may be ready to meet thee at thy coming, with *oyle* in her *Lamp*. Marry her unto thy selfe that she may be *one* with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away. *Deliver my soul from the power of the dog. Save me from the lions mouth.* I thank thee, O Lord, for all thy blessings, both spiritual and temporal, bestowed upon me: especially for my *redemption* by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy *Angels* from my youth up untill now. Lord, I beseech thee give them a charge to attend upon me till thou callest for my soul, and

and then to carry her (as they did the soul of *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me; so grant, O Lord, that my soul may draw nearer unto thee. And that I may joyfully commend my soul into thy hands, as into the hands of a loving Father and merciful Redeemer: and at that instant, O Lord, graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my onely Lord and Saviour: in whose Name I give thee thy glory, and beg these things at thy hand in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

Meditations against despair or doubting of Gods mercy.

IT is found by continual experience, that near the time of death, when the children of God are weakest, then Satan makes the greatest flourish of his strength, and assaults them with his strongest

Luke 16.

22.

Mat. 8.

11.

Luke 13.

18.

Eph. 1. 10

Act. 15.

11.

Pf. 31. 4.

Act. 7.

59.

strongest temptations. For he knoweth that either he must now or never prevail ; for if their souls once get to heaven, he shall never vex nor trouble them any more : and therefore he will now bestir himself as much as he can, and labour to set before their eyes all the gross sins which ever they committed, and the judgments of God which are due unto them, whereby to drive them if he can to despair ; which is a grievous sin then all the sins that they committed, or he can accuse them of.

*Satan's
first
strata-
gem in
time of
death.
The de-
seats.*

If Satan therefore trouble thy conscience more towards thy death than in thy life time :

1. Confess thy sins unto God, not onely in general, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detain or keep in thy possession any lands or goods, that of right do belong to any widow or fatherless child ; presume not, as thou tenderest thy souls health, to look Christ the
righteous

righteous judge in the face, unless thou dost first make a restitution thereof to the right owner: for the Law of God, under the penalty of his curse, requireth thee to restore a whatsoever

was given thee to keep, or which was committed to thy trust, or whatsoever by robbery or violent oppression thou tookest from thy neighbour, with a fifth part for amends added to the principal. And unless that,

like *b* Zachæus, thou dost make restitution of such goods and lands, according to Gods Law, thou canst never truly repent; and without true repentance thou canst never be saved. But though by the temptation of the Devil thou hast done wrong and injury, yet if thou dost truly repent, and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the prayers of his faithful *c* Ministers for thee, to forgive thee thy trespasss and sin, and to receive thy soul in the merits of Christs blood, as a *d* Lamb without blemish.

a Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. Non remittitur peccatum nisi restituatur ablatum.

b Luke 19. 8, 9. Ezek. 15. 3, 12, 16. Mt. 6. 10, 11. Luke 13. 1. Jer. 18. 7. Acts 7. 18. Acts 8. 22.

c 1 Pet. 3. 9. Gen. 39. 7. *d* James 5. 14, 15, 16. Lev. 6. 6, 7.

3. Ask

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no discouragements, but rather comforts: exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gates of Hell: that is, by suffering paines in the body, and such doublings in the mind: that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

Sathan's
second
assault.

If Sathan tell thee that thou hast no faith, because thou hast no feeling: meditate.

The
Christ-
ian en-
counter.

1. That the truest faith hath often times the least feeling, and greatest doubts; but so long as thou hatest such doublings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man which hates them, and loves the Lord Jesus shall be saved.

Pf. 7. 19.
Mat. 9.
24.
Mat. 17,
etc.
Mat. 14.
21.
Job 35.
10.
Mat. 17.
21,

2. That it is a better faith to believe without feeling, then with feeling. The least faith (so much as a grain of Mustard-seed, so much

much as in an *Infant baptized*) is enough to save the soul which loveth Christ, and believeth in him.

3. That the Child of God which desireth to feel the assurance of Gods favour, shall have his desire when GOD shall see it to be for his good: for god hath promised to give them the *Water of life*, who thirst for it. We have an example in a Master Glover the holy Martyr who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*: meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure: be strong and he shall comfort thine heart.

If Satan shall aggravate unto thee the greatness, the multitude, and haynowfness of thy sins; meditate,

1. That upon true repentance, it is as easie with GOD to forgive the greatest sin, as the least, and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then small offenders: as appears

Mat. 10.
14.
Apo. 2. 6
Isa. 55. 1.
a Fox
Act. Mo.
fol. 1555
in the
last Edi-
tion.

Pf. 27. 16.

Sathans
third
assault.

The en-
counter.
1 Tim. 1.
15.

Rom. 5.
20.

peares in the examples of *Marnasses, Magdalen, Peter, Paul &c.* And where sin most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God, as appeares in the examples of *Cain, Saul, Achitophel, Ahazia, Judas, &c.*

Mat. ix.
28.

3. That God calleth all; even those sinners who are *heavey laden with sin*, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came unto Christ all sorts of sick sinners: the *blind, halt, lame, lepers*; such as were sick of *palsies, dropfies, blondy fluxes*; such as were *Lunatick*, and possessed with *unclean spirits*, and *Divels*: Yet of all those not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found; were his *sin* never so great, were his *Disease* never so grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved only with

with the bowels of his owne compassion, and the sight of their misery) as to the woman of Samaria, the widow of Naim, and to the sick man that lay at the pool of Bethesda, who had beene 38. yeares sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who doest so earnestly pray for it with teares? and dost, like the poor Tublican, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall aske of him; as sure as God is true he will not. Though Ninivehs sins had provoked the Lord to send out his sentence against them, yet upon their repentance, he re-called it again, and spared the City: how much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the Iudgment all Achabs dayes, for the

Job. 5. 54
Luk. 7.
13.

Isa. 56. 1.

Rom. 10.
10.

Job. 14.
14.

Novit
Domi-
nus mu-
tare sen-
tentiam,
si tu no-
veris e-
mendare
vitam.
Aug. in
Ps. 50.

the external! shew only which be made of humiliation, how much more will he cleane turne away his vengeance, if thou wilt *unfeignedly* repent of thy sin, and return unto him for grace and mercy?

Gen. 4.2

Mat. 16.
50.

1 Pet. 2.

33.
Pr 140.3
Mat. 26.
50.

1 Kings
20.32,33

unr. 31.

He hath offered his mercy unto *Cain*, who murdered his innocent brother, *If thou doest well, shall thou not be accepted?* As if he should have said, *If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both thou, and thine Oblation also shall be acceptable unto me.* And to *Judas* that so treacherously betrayed him, in calling him *Friend*, a *sweet* appellation of love; and when *Judas* offered, he willingly consented with that mouth, wherein never was found guile, to kiss those dissembling lips, under which lurked the poison of *Asps*. Had *Judas* apprehended this word friend, out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtless *Judas* should have found the *God of Israel* more mercifull then *Benhadad* found the *King of Israel*. But *God* was more displeased with

with a Cain for de-
 speration of his mercy.
 then for murdering
 his brother; and with
 Judas b for hanging
 himself, then for be-
 trayng his Master:

a Cain non tam scelus
 quam desperatio fecit pe-
 nitentia inierit. Aug. lib.
 de uil. poenit.

b Scelerator omnibus
 O Juda excitisti, quem
 non poenitentia duxit ad
 Dominum, sed desperatio
 traxit ad laqueum.

in that they would make the sins
 of mortal men greater then the in-
 finite mercy of the eternal God, or
 as if they could be more sinful
 then God was merciful. Whereas
 the least drop of Christs bloud-is of
 more merit to procure Gods
 mercy for thy salvation, then all
 the sins that thou hast commit-
 ted can be of force to provoke
 his wrath to thy damnation.

If Sathan shall suggest, that all
 this is true of Gods mercy, but that it
 doth not belong unto thee, because
 that thy sins are greater then other
 mens, as being sins of knowledge, and
 of many years continuance, and such
 as whereby others have been undone:
 and all (for the most part) commit-
 ted wilfully and presumptuously a-
 gainst God and thy conscience. And
 therefore though he will be merciful
 unto others, yet he will not be merciful
 unto thee: Meditate,

Sathans
 four:th
 assault.

O o

I. That

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kinde (when they lived on earth) as great, and greater sins then ever thou hast committed. & continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their sins, and receiving them into favour: no more shall thy sins and continuance therein, hinder him from being mercifull unto thee, if thou dost repent as they did: yea, upon thy Repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin*, in Gods Justice, without Repentance is damnable; so the *greatest sin*, upon Repentance, is in his Mercy pardonable. Thy greatest and inveteratest sins are but the sins of a Man; but the least of his mercies is the mercy of God. Because thou knowest thine owne sins, thou doubtest whether they shall be pardoned:

1 Tim. i.
16.

pardoned: Mark how this doubtfull case is resolved by God himselfe. Many in *Isaies* dayes thought (as thou doest) that they had continued so long in sin, that it was too late for them now to seek to returne unto God for grace and mercy. But God answereth them; *Seek ye the Lord whilest he may be found: call ye upon him whilest he is neer.* As if he had said; *Whilest life lasteth, and my Word is preached, I am neer to be found of all that seek me, and pray unto me.* The people reply: But we O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neer thy Holiness. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him returne unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would think, say the people, that if our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we feare, lest

12.55.
6. 18.

when we appear before God, he will reject us. To this GOD answereth again: *My thoughts* (of mercy,) *are not your thoughts*; neither *are your wayes* (of pardoning) *my wayes*: for as the heavens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. If therefore every sinner in the world, were a world of such sinners as thou art, do thou but (yet what God bids thee) *Repent and Believe*: and the blood of Iesus Christ being the *Bloud of God*, will cleanse both thee and them from all your sins,

Act. 20.

23.

1 Job. 1. 7

2. That as God did fore-see all the sins which the world did commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Son to the death to save as many of the world as wou'd believe and repent: much less shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost *Repent and Believe*.

Job. 3. 16

Rom. 8.

13.

3 That if he loved thee so dearly (when thou wast his enemy)

that

that he payed for thee so deare a price, as the spilling of his *Heart bloud*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a gracious look upon thee? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou putst all thine *own* grievous sins together, and addest unto those the sins of *Cain* and *Judas*; and puttest unto them all the sins of all the *Reprobates* in the world; (doubtless it would be a *huge* heap:) yet compare this huge heap with the *infinite* mercy of God, and there will be no more comparison betwixt them, then betwixt the least *Mole-Hill* and the greatest *Mountain* in a Countrey. The cries of the grievouest sins that ever was read of, could never reach up higher then unto Heaven, as the cry of the sins of *Sodom*: but the mercy of God (saith David) reacheth up higher then the heavens, and so overtoppeth all our sins. And if his mercy be greater then all his works, it must needs be greater

Gen. 19.

23.

Ps. 108.4

Ps. 145.

19.

Sathan's
first
assault.

then all thy sins. And so long as his mercy is greater then the sins of the whole world, do thou but repent, there is no doubt of pardon.

If Sathan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again, and again, and that all thy repentance was but fained and a mocking of God. And that feeling thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

The encounter.

* I remember (saith Luther) that Staupitius was wont to tell me, Ego plusquam milles Dies vovi, &c. I have more then a thousand times vowed unto God, that I would amend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest children of God in this life. Read Luther on Gal. cap. 5.

I. That though this were true, (which indeed is hairous) yet it is no sufficient cause why thou shouldest despair; seeing that this is the common cause of all the children of God in this life, who vow so oft to forbear some sin, * till perceiving their weakness not able to perform it, they vow that they will vow no more.

Their

Their *vows* shew the desires of their spiritual man; their *breakings*, the weakness of their corrupt flesh. And our *off slips* to the same sins Christ foresaw, when he taught us to pray daily, *O Father forgive us our trespasses*. And why doth Christ enjoin thee, who art but a sinful man, to forgive thy brother seven times a day, if he shall return seven times in a day, and say, *It repenteth me*; but to assure thee that he (being the GOD of mercy and goodness it self) will forgive unto thee thy seventy times seven fold sins a day, which thou hast committed against him, if thou return unto him by true repentance? The Israelites were cured by looking (though with weak eyes) on the brazen serpent, as oft as they were stung by the fiery serpents in the wilderness, to assure thee that upon thy tears of repentance thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the

O o 4 firm.

Luke 17
34.

Mat. 28.
21, 22.

Num 21.
9.

Post lacrymas gemitusq;
graves clementia
Christi

Confestim est oculos
ante loranda tuos.

Jam. 1. 17. Rom. 8. 28.
Rom. 9. 11.

* By these keys Peter
opened heaven to himself,
and afterwards unto the
rest of the Apostles, with
others,

firmness of Gods
Covenant. Though
thou varieest with
God, and the Cove-
nant be broken on
thy behalf, yet it is
firm on Gods part;
and therefore all is
safe enough if thou

wilt return: for there is no vari-
ableness with him, neither shadow of
change. He hath locked up thy sal-
vation, and made it sure in his
own unchangeable purpose; and
hath delivered to thy keeping
the keys, which are * Faith and
Repentance; and whilest thou hast
them, thou mayest persuade thy
self that thy salvation is sure and
safe. For, whom God loveth, he loveth
to the end, and never repenteth of
bestowing his love on them who
repent and believe.

Sathans
sixth
assault.

Lastly, If Sathan shall persuade
thee, that thou hast been doubting a
long time, and that it is best for thee
now to despair, seeing thy sins in-
crease, and thy judgment draweth
near: Meditate,

1. That no sin, though never so
great, should be a cause to move
any

any Christian to despair, so long as Gods mercy, by so many millions of degrees is greater ; and that every penitent and

Luke 22. 62. Luke 24.
47. &c. Job. 10. 21. &c.
Job. 13. 1. Rom. 11. 29
Rom 8. 36. Heb. 6. 18.
Ezek. 18. 22.

* D. King of London
his Lectures on Jonah.

believing sinner hath the pardon of all his sins confirmed by the Word and Oath of God ; two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soever a sinner [*whosoever*] doth repent of his sin [*whatsoever*,] (for both time, and sins, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his Word, which God forbid we should doubt of, he hath given us his oath, *As I live I desire not the death of the wicked, but that the wicked turn from his way and live. As if he had said, Will ye not believe my Word? I swear by my Life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved*

Ezek. 33.
1.

Tertullian

O foeli-
ces nos,
quorum
causa ju-
rat Deus
O mi-
serimos
nos, si
non Deo
quidem
juranti
credi-
mus. *Ter.*

1/a. 38.
14.

Hib. 12.
24.

Tertullian to exclaim, O how happy are we, when GOD sweareth that he will not our damnation ! O what miserable wretches are we, if we will not believe God when he sweareth his truth unto us ! Listen, O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many like thee and *Hezekiah*, who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger ; rather then to behold many who die like beasts, without any feeling of their own estate, or any fear of Gods wrath or tribunal seat, before which they are to appear ? Comfort thy self, O languishing soul, for if this Earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all sufficient Attonement of the Blood of the Lamb, which speaketh better things then that of Abel. And pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed for whom Christ dyed, and for whom a wounded spi-

rit,

rit, judging rather according to his feeling than his faith, hath wrung that doleful voice of Christ, *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him, as now thou dost suffer with him; for *Yea and Amen* hath spoken it. No sin bars a man from salvation, but onely incredulity and impenitency. Nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Thy unfeigned desire to repent is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Meditate on these *Evangelicall comforts*, and thou shalt see, that in the very agony of death, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest victory, he shall receive the foulest foile; yea when the *eyestrings* are broken, that thou canst not see the light, *Iesus Christ* will appeare unto thee to comfort thy *Soul*, and his *holy Angels* will carry thee into his *heavenly Kingdome*. Then shall thy friends behold

Mat. 27.
46.

2 Tim. 2.

11.

2 Cor. 1.

20.

Apo. 3.

14.

Heb. 6. 6

Luke 19.
34.

behold thee, like *Manoahs* Angel, doing wonders indeed, when they shall see a fraile man in his greatest weakness (by the meare assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Sathan; and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into heaven.

An Admonition to them who come to visit the sick.

THEY who come to visit the sick, must have a speciall care not to stand dumbe and staring in the sick persons face to disquiet him, nor yet to speak idly, and to ask unprofitable questions, as most doe.

If they see therefore that the sick party is like to dye, let them not dissemble, but lovingly and discreetly admonish him of his weakness, and to prepare for eternall life. One hour well spent when a mans life is almost out spent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, lest thou betray his Soul

to eternall death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

Questions to be asked of a sick man, that is like to die.

Dost thou believe that Almighty God, the Trinity of Persons in Vnity of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his *Divine Providence* govern the same; so that nothing comes to pass in the world nor to thy selfe but what his divine hand and counsell hath determined before to be done.

2. Dost thou confess, that thou hast transgressed and broken the holy *Commandements* of Almighty God in *thought, word and deed*? And hast deserved for breaking his *holy lawes* the *Curse of God*, which containeth *all the miseries of this life, and everlasting torments in hell fire*, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not sorry in thy heart, that thou hast so broken his

his Lawes, and neglected his Service, and worship, and so much followed the world, and thine owne vain pleasure? And wouldst thou not lead a holier life, if thou wert to begin again?

Rom. 8.

25.

Heb. 9.

24.

4. Dost thou not from thy heart desire to be reconciled unto God in Iesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God and making request unto him for thy Soul?

Heb. 9. 11

1 Tim. 2.

5.

Heb. 7.

25.

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that Iesus Christ the only mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee.

Pf. 73. 25

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloody death and passion which thy Saviour Iesus Christ hath suffered for thee? not putting

is Se
much
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attning any hope of Salvation in
mine owne merits, nor in any other
meanes or creatures? Being assu-
rably perswaded, That there is no
salvation in any other; and that there
is none other name under Heaven,
whereby thou must be saved.

AR. 4. 12
As 10.
43.

7. Dost thou heartily forgive all
wrongs or offences done or offer-
ed unto thee, by any manner of
person whatsoever? And dost
thou as willingly (from thy heart)
ask forgiveness of them whom
thou hast grievously wronged in
word or deed? And dost thou
cast out of thy heart all malice
and hatred, which thou hast born
to any body: that thou mayest
appeare before the face of Christ
(the Prince of peace) in perfect love
and charity?

1/a. 26.
29.

1/a. 9. 6.
H b. 12.
24.

8 Dost thy Conscience tell thee
of any thing, which thou hast
wrongfully taken, and dost still
withhold from any widow or fa-
therless children, or from any other
person whomsoever? Be assured,
that unless thou shalt restore like
Zacheus, these goods and lands
(if thou be able) thou canst not
truly repent; and without true re-
pentance

penitance, thou canst not be saved nor look Christ in the face, when thou shalt appeare before his Iudgment seat.

9. Dost thou firmly believe, that thy body shall be raised up out of the Grave, at the sound of the last Trumpe? And that thy body and soul shall be united together again in the resurrection day, to appear before the Lord Iesus Christ, and thence to go with him into the kingdom of Heaven, to live in everlasting blisse and glory?

If the sick party shall answer to all these questions like a faithfull Christian; then let all who are present, joyn together and pray for him, in these or the like words.

A Prayer to be said for the sick by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and to whom belongs the issues of death: we thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suiters to

thy Majesty in the behalf of others : yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avail much with thee : in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majesty, in the behalf of this our dear brother or sister, whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the restitution of his health, and a longer continuance of his life and Christian fellowship amongst us : but forasmuch as it appeareth, as far as we can discern, that thou hast appointed by this visitation, to call for him out of this mortal life : we submit our wills, to thy blessed will, and humbly entreat for Iesus Christ his sake; and the merits of his bitter Death and Passion, which he hath suffered for him, that thou wouldest pardon and forgive unto him all his sins ; as well that wherein he was conceived and born; as also all

Ps. 103.
12.

the offences and transgressions which ever since, to this day and hour he hath committed in thought, word, and deed against thy divine Majesty. Cast them be-
 hind thy back, *remove them as far from thy presence, as the East is from the West*; blot them out of thy remembrance, lay them not to his charge; wash them away with the *Cloud of Christ*, that they may no more be seen, and deliver him from all the Iudgments, which are due unto him for his sins, that they may never trouble his Conscience, nor rise in Iudgment against his Soul, and *impute unto him the righteousness of Iesus Christ*, whereby he may appear *righteous* in thy sight: And in this extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded *Servant*, like the good *Samaritan*: for here is a sick *Soul* that needeth the help of such an heavenly *Physician*. O Lord, increase his

his faith, that he may believe that Christ dyed for him, and that his blood cleanseth him from all his sins: and either assuage his pain, or else increase his patience, to endure thy blessed will and pleasure. And, good Lord, lay no more upon him, then thou shalt enable him to beare. Heave him up unto thy selfe, with those sighs and groans, which cannot be expressed. Make him now to feel what is the hope of his Calling: and what is the exceeding greatness of thy Mercy and power towards them that believe in thee. And in his weakness, O Lord, shew thou thy strength. Defend him against the suggestions and temptations of Satan: who, as he hath all his life time, will now in his weakness, especially, seek to assail him, and to devour him. O save his soul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chase away all evill and malignant Spirits far from him. Make him more and more to loath this world, and desire to be loosed and to be with Christ. And when that good

Rom. 8.
26.

hour and time shall come, where-
in thou hast determined to call
for him out of this present life,
give him grace peaceably and joy-
fully to yield up his soul into thy
mercifull hands. And doe thou re-
ceive him into thy mercy, and
let thy blessed Angels carry him
into thy kingdom. Make his last
hour his best hour, his last words
his best words, and his last thoughts
his best thoughts. And when the
sight of his Eyes is gon, and his
Tongue shall fail to do his office,
grant, O Lord, that his Soul may,
with Stephen, behold Iesus Christ
in Heaven, ready to receive him:
and that thy Spirit within him,
may make request for him, with
sighes which cannot be expressed:
Teach us in him to reade and see
our own end and mortality: and
therefore be carefull to prepare
our selves for our last ends, and
put our selves in a readiness
against the time that thou shalt
call for us, in the like manner.
Thus, Lord, we recommend this
our deare Brother, or sister, thy
sick servant, unto thy eternall
grace and mercy in that Prayer,
which

which Christ our Saviour hath taught unto us, saying,

Our Father, &c.

Thy Grace, O Lord Iesus Christ, thy love O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the Sick, some speciall Chapters of the holy Scriptures, as :

The three first Chapters of the book of *Iob*.

The 14. and 19. Chapters of *Iob*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Job*.

The 17. Chapter of the first of *Kings*.

The 24. and 12. Chapters of the second of *Kings*.

The 48. 49. and 65. Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *Saint James*.

The 11. and 12. to the *Hebrewes*.
The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick partie to wait upon God, by *Faith* and *Patience*, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdom of *Heaven* and a blessed resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatency in sickness.

IF in thy sickness by extreimity of pain thou be driven to impatency: meditate,

1. That thy sins have deserved the paines of hell: therefore thou mayest with greater patience endure these fatherly corrections.

Heb. 12.6

2. That these are the scourges of thy heavenly Father, and the rod that is in his hand. If thou didst suffer with reverence being a child the

the correction of thy earthly parents; how much rather shouldest thou now subject thy selfe, being the Child of God, to the chastisement of thy Heavenly father, seeing it is for thine eternall good?

3. That CHRIST suffered in his soul and body, far grievouſer paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore, saith Peter, Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us, saith S. Paul, run with joy the race that is set before us, looking unto Jesus the author and finisher of our Faith, who for the joy that was set before him, endured the cross, &c.

Vir do-
lorum
Isa. 53.3

1 Pet. 2.
21.
Heb. 12.
1,2.

4. That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Jobs afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly joys, but en-

1 Pet. 5. 9. S. Romitus.
Cum quotannis gravi
morbo tentaretur a Deo,
doluit quod uno anno li-
ber esset, ac si a Deo tunc
desertus fuisset. Vit.
Patr. 6. 2. 3.

1 Pet. 5.
10.

1 Cor. 10.
13.

Job. 5. 5.

Mat. 9.
10.
Exod. 23
Apo. 2. 10

2 Sam.
24. 23.

Pf. 56. 8.

duced as much as you do before they went thither : yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly joys whereunto you are now called. And you have a promise, that the God of all grace, after that you have suffered awhile, will make you perfect, stablish, strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight years were appointed to the sick man at Bethesda's pool : twelve years to the woman with the bloody issue : three moneths to Moses : ten days tribulation to the Angel of the Church of Smyrna : the three days plague to David. Yea, the number of the godly mans tears are registered in Gods book, and the quantity kept in his bottle.

The time of our troubles, saith Christ,

Christ, is but a *modicum*, Gods anger lasts but a *moment*, saith David. *A little season*, saith the Lord; and therefore calls all the time of our pain but *the hour of sorrow*. David, for the swiftness thereof, compares our present troubles to a *brook*, and Athanasius to a *shower*. Compare the longest misery that man endures in this life, to the eternity of heavenly joys, and they will appear to be nothing. And as the sight of a son safe born makes the mother forget all her former deadly pain; so the sight of Christ in Heaven, who was so born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like Stephen, who as soon as he saw Christ, forgot his own wounds, with the horror of the grave, and terror of the stones, and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds; Be faithful unto the death, and he will give thee the crown of eternal life.

Modicum & videbo vos.
Job. 16.
16.
Ps. 80.
Apo. 6. 11
Job. 16.
Ps. 110. 7.
Nubecula est, cito transibit.
Job. 16.
21.

Acts 7.

Apo. 2. 10

6. That you are now called to repetition in Christs school: to see

Job 2.10

see how much *faith, patience, and godliness* you have learned all this while; and whether you can, like *Iob*, receive at the hand of *God* some evil, as well as you have hitherto received a great deal of good. As therefore you have always prayed, *Thy will be done*; so be not now offended at this which is done by his holy will.

Rom. 8.
28.
Ver. 38,
39.

7. That all things shall work together for the best to them that love *God*: inasmuch that neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of *God*, which is in *Iesus Christ* our Lord. Assure your self that every pang is a prevention of the pains of *Hell*, every respite an earnest of *Heavens* rest: and how many stripes do you esteem *Heaven* worth? As your life hath been a comfort to others, so give your friends a christian ex-

Morbus non malis adnumerandus, quia multis utiliter accedit. *Basil. in hexam.* Morbus est utilis quaedam institutio, quae docet caduca aspernare & coelestia spirare. *Naz. ad Philagrem.*

ample to die, and deceive the Devil as *Iob* did. It is but the *Cross* of *Christ* sent before to crucifie the love of the world in thee, that thou

thou mayest go eternally to live
with Christ, who was crucified for
thee. As thou art therefore a true
Christian, take up (like Simon of
Cyrene) with both thy arms his
holy cross, carry it after him unto
him: thy pains will shortly pass,
the joys shall never pass away.

*Consolation against the feare of
Death.*

IF in the time of thy sickness
thou findest thy selfe fearefull to
die; meditate:

1. That it argueth a dastardly
mind to feare that which is not:
for in the Church of Christ there is
no death, *Isay 25.7.8.* And, whoso-
ever loveth and believeth in Christ,
shall never die, *Iohn. 11. 26.* Let
them feare Death, who live with-
out Christ. Christians die not;
but when they please GOD, they
are like *Enoch*, translated unto
God. Their paines are but *Elias*
fiery Chariot to carry them up to
heaven: or like *Lazarus* fore-
sending them to *Abrahams bosom*.
In a word, if thou be one of them
that like *Lazarus*, lovest *Iesus*, thy
sickness is not unto death, but for the
glory of God: who of his love
changeth

*Gen. 5.
24.
1 Kin. 2.
11, 12.
Luk. 16.
2.*

John 14.

changerth thy living death to an everlasting life. And if many Hea-then men, as Socrates, Curtius, Seneca, &c. dyed willingly (when they might have lived) in hope of the immortality of the Soul; wilt thou, being trained so long in Christs School, (and now called to the Marriage Supper of the blessed Lambe Apoc. 19.7) be one of those Guests that refuse to go to that joyfull Banquet? God forbid.

Job 14.
15.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first lived nine Months in thy Mothers womb, thou wast of necessity driven thence, to live here in a second degree of life. And when the number of Moneths, which God hath determined for this life, are expired; thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far in this kind of life, as this doth that which one lives in his mothers womb. To this last and excellent degree of life, through this door passed

passed *Christ* himfelfe and all his *Saints* that were before thee : and fo shall the reft after them and thee. Why fhould'ft thou feare that which is common to all Gods E-lect ? Why fhould that be uncouth to thee, which was fo welcome to all them ? Feare not death, for as it is the *Exodus* of a bad, fo it is the *Genesis* of a better world: the end of a temporall, but the begining of an eternall life,

3. Consider that there are but three things that can make *Death* fo fearefull unto thee, firft, the losse thou haft thereby : fecondly, the pain that is therein : thirdly, the terrible effects which follow after : All thefe are but falfe fires and caufeless feares. For the firft, if thou leaveft here uncertain goods, which *Thieves* may rob, thou shalt find in Heaven a true trea- sure, that can never be taken away : thefe are but lent thee, as a *Steward* upon accounts; thofe shall be given thee as thy reward for ever. If thou leaveft a loving Wife ; thou shalt be married to *Christ* which is more lovely : If thou leaveft *Children* and *Friends*, thou shalt

Mors
praesen-
tis vitae
exitus &
introi-
tus me-
lioris.
Bern. in
epist. ad
Rom.

Mat. 6.
19, 10.

Job. 14. 1
2 Cor. 5. 1

Shalt there find all thy Religious Ancestours, and Children departed; yea, *Christ*, and all his blessed Saints and Angels; and as many of thy Children as be Gods Children, shall thither follow after thee; Thou leavest an earthly possession, and an House of clay, and thou shalt enjoy an Heavenly inheritance, and mansion of glory, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? Go home, goe home, and we will follow after thee.

Timor
mortis
ip[s]a
morte
pejor.
2 Cor. 12.
9.
1 Cor. 10.
13.

Secondly, for the paine in death: the feare of death more paines many, then the very pangs of death: for many a Christian dyes without great pangs, or paines, Pitch the Anchor of thy hope on the firm ground of the word of God who hath promised in thy weakness to perfect his strength, and not to suffer thee to be tempted above that thou art able to beare. And Christ will shortly turne all thy temporall paines to his eternall joyes.

Lastly, as for the terrible effects which followeth after death, they belong not unto thee being a
Mem.

Member of Christ: for Christ by his death hath taken away the sting of death to the faithful: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the Holy Spirit from Heaven saith, Blessed are the dead that die in the Lord: and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, death is

Rom. 8.1

Job. 5.24

Apo. 14.

swallowed up in victory; and his sting, which is sin and the punishment thereof, is taken away by Christ. Hence death

1 Cor. 15. 1 Thess. 4.
Esa. 26. 1 John 14. 1.
ἀπολούσις ἐν εἰρήνῃ.
Lu. 3. 2 Cor. 5. Phil. 2.
ἀνέλευσις. Mors porta
gloriae. Greg. Janua vi-
tae. Bern.

is called in respect of our bodies a sleep and rest, and in respect of our souls a going to our heavenly Father, a departing in peace, removing from this body to go to the Lord, a dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains
are

are but thy *throns* and *travel* to bring forth *eternal life*. And who would not pass through *Hell* to go to *Paradise*? much more through *Death*? There is nothing after death that thou needest fear, nor thy *sins*, because Christ hath paid thy *ransom*; nor the *judge*, for he is thy loving brother; nor the *grave*, for it is the *Lords bed*; nor *hell*, for thy redeemer keeps the *keys*; nor the *devil*, for Gods holy angels pitch their tents about thee, and will not leave thee till they bring thee to *Heaven*. Thou wast never nearer *eternal life*; glorifie therefore Christ by a *blessed death*. Say cheerfully, Come Lord *Iesus*, for thy servant cometh unto thee: I am willing, Lord, help my *weakness*.

*Seven sanctified thoughts and
mournful sighs of a sick man
ready to die.*

NOW for as much as God of his infinite mercy doth so temper our pain and sickness, that we are not alwayes oppressed with extremity; but gives us in the midst of our extremities some *respite*, to ease and refresh our

our selves ; thou must have an especiall care (considering how short a time thou hast, either for ever to lose or to obtaine Heaven) to make use of every *breathing* time, which God doth afford thee ; and during that little time of *ease* to gather strength against the fits of *greater anguish* ; therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

SEEING every man enters into this life in *teares*, passeth it in *sweate*, and ends it in *sorrow* : ah what is there in it, that a man should desire to live any longer in it ! Oh what a folly is it that when the *Maryiner* roweth with all his force to arrive at the wished port ; and that the *Traveller* never resteth till he comes to his journeyes end, we feare to discrie our Port ; and therefore would put back our Bark, to be longer tossed in this continuall *tempest* ! we weep to see our *journeys end*, and therefore desire our journey to be lengthened, that we might be more tried with a *foule and cumbersome way*.

The Spirituall Sigh thereupon.

Gen. 47.9

*1 Kings
19.4.*

O LORD, this life is but a troublesome Pilgrimage: few in dayes, but full in evils; and I am weary of it, by reason of my sin: : Let me therefore (O Lord) inreat thy Majesty in this my bed of sickness, as Elias did under the Juniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vally of misery: take my soul into thy mercifull hands for I am no better then my Fathers.

The second Thought.

*Rom. 7.
23.*

*Jam. 4. 1.
Gal. 5. 17.*

THINK with what a body of sin thou art loaden, what great civill warres are contained in a little World; the flesh fighting against the Spirit, passion against reason: Earth against Heaven: and the world within thee, banding it selfe for the World without thee: and that but one onely mean remains to end this conflict, Death; which in Gods appointed time, will separate thy Spirit from thy flesh, the pure and regenerate part of thy Soul, from that part which is impure and unregenerate.

The

The spirituall Sigh upon the second
thought.

O Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour, Iesus Christ, thou hast redeemed me with thy precious blood: And because thou hast delivered my soul from sin, mine eyes from teares, and my feet from falling: I doe here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy onely grace and mercy, saying, with the holy Apostle, Thanks be unto God, which hath given me the victory, through our Lord Iesus Christ.

Rom. 7.
24.

1 Pet. 2.

Apo. 5. 9.
Ps 116. 8

1 Cor. 15.
57.
Ps. 145.

The third Thought.

THink how it behooves thee to be assured, that thy soul is Christs: for death hath taken sufficient gages to assure himselfe of thy body, in that alſ thy Senses being already to die, save onely the sense of pain, but such the beginning of thy being began with pain, marvell the less if the end conclude with dolours. But if those temporall dolours, which onely afflict thy body, be so painfull: O Lord, who can endure the Devour-

Isa 33 14.

Isa. 33. 14 ing fire? Who can abide the everlasting burning?

The spirituall Sigh upon the third Thought.

O LORD Ie'us Christ, the Son of the living God, who art the onely Physician that canst ease my body from paine; and restore my Soul to life eternall; put thy Passion, Cross, and Death, betwixt my Soul and thy Indgements, and let the merits of thy Obedience stand betwixt thy Fathers Justice and my disobedience, and from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with

Act. 7. 59 Stephen, Lord Iesus receive my Spirit.

The fourth Thought.

THINK that the worst that death can doe, is but to send thy soul sooner then thy flesh would be willing, to Christ and his heavenly joyes: Remember, that that worst, is thy best hope. The worst therefore of death, is rather a help than a harm.

The spirituall Sigh upon the fourth Thought.

O Lord Iesus Christ, the Saviour of all them that put their

their trust in thee : forsake not him that in *miserie* flyeth unto thy Grace for succor and for mercy ; O sound that *sweet voyce* in the eares of my Soul , which thou spakest unto the *penitent thiefe* on the *Crosse*, *This day shalt thou be with me in Paradise* : For I , O Lord, doe (with the Apostle) from my Soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

Luke 23.
43.

The first Thought.

THINK (if thou fearest to die) That in Mount Sion there is no death : for he that believeth in Christ, shall never die. And if thou darest to live, without doubt the life eternall (whereunto this life is a *passage*) surpasseth all. There doe all the faithful departed (having ended their miseries) live with Christ in joyes : and thither shall all the godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

1sa. 25.
7, 8.
Job. 11.
25.

The spirituall Sigh upon the first Thought.

O Lord thou seest the malice of Satan, who (not contenting himselfe, like a roaring Lyon, all the days and nights of our

life, to seek our destruction shewes himselfe most *busie*. when thy Children are *weakest* and *nearest* to their end. O Lord *reprove* him, and *preserve* my soul. He seeks to terrifie me with death, which my *sins* have *deserved*; but let thy *holy Spirit* comfort my soul with the assurance of eternal Life, which thy *Blood* hath *purchased*. Assuage my pain, increase my patience, and (if it be thy blessed will) end my troubles: for my soul beseecheth thee with old blessed Simeon, Lord now let me thy servant depart in peace, according to thy Word.

Luke 23.
9.

The sixth Thought.

THINK with thy selfe, what a blessing god hath bestowed upon thee, *above many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Ido'aters, who worship the true God falsely: thou hast lived in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulchre of Gods Servants*; who all wait for the *hope of Israel*, the raising of their bodies

Acts 26.
6, 7.
Luke 24.
14.

bodies in the Resurrection of the
Iust.

*The spiritual sigh upon the sixth
Thought.*

O LORD Iesus Christ, who art
the Resurrection and the life,
in whom whosoever believeth, shall
live though he were dead, I believe
that whosoever liveth, and believeth
in thee shall never die: I know that
I shall rise again in the Resurrection
of the last day: for I am sure that
thou my Redeemer livest: And
though that after my death worms
destroy this body, yet I shall see thee
my Lord, and my God in this flesh.
Grant therefore, O Christ, for thy
bitter death and Passion sake,
that at that day I may be one of
them to whom thou wilt pro-
nounce that joyfull sentence.
Come ye blessed of my Father, inherit
the kingdome prepared for you before
the foundation of the world.

The seventh Thought.

THINK with thy selfe how
Christ endured for thee a curs-
ed death, and the wrath of God,
which was due unto thy sins, and
what terrible paine and cruell
torments the Apostles and Martyrs

Q q 4 have

Iob. 11.
25, 26.
Ver. 24.

Iob 19.
25, 26.

Mat. 25.
4.

Gal. 3. 13
Lam. 1.
18.

have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissimbling or denying him: how much more willing shouldest thou be to depart in the Faith of Christ having less paines to torment thee; and more meanes to comfort thee?

The spirituall Sigh upon the seventh Thought.

O Lord my sins have deserved the paines of Hell and eternall death; much more the fatherly corrections wherewith thou dost afflict me: But, O blessed Lamb of God, which takest away the sin of the world have mercy upon me, and wash away all my filthy sins with thy most precious blood and receive my soul into thy Heavenly Kingdom; for into thy hands. O Father, I commend my Spirit: thou hast redeemed me. O Lord, thou God of truth.

The sick person ought now to send for some godly and religious Pastor.

IN any wise remember, if conveniently it may be, to send for some godly and religious Pastor, not onely to pray for thee at thy

Job. 1. 19

Act. 5. 1

Luke 23.

4.

Pf. 31. 8.

thy death, for God
in such a case hath
promised to hear the
prayers of the righte-
ous a Prophet, and El-
ders b of the Church;
but also upon thy

a Gen. 20. 7. Jer. 18. 10. et
31 Ezek. 4. 11. 1 Sam. 9.
7. et 2. 19. 22.
b 1 am. 5. 4 15. 15.
c Mar. 1. 4. Act. 19. 4.
d 1 Cor. 5. 4.
e 2 Cor. 10. 1.
f Mat. 16. 19. Mat. 18. 18

confession and unfained repentance,
to absolve thee of thy sins. For as
Christ hath given him a Calling,
to c baptize thee unto repentance, for
the Remission of thy sins, so hath he
likewise given him a calling, and
power d, and authority e, upon re-
pentance, to absolve thee from thy
sins, f I will give thee the Keyes of the
Kingdom of Heaven: and whatso-
ever thou shalt bind upon earth, shall
be bound in Heaven: and whatsoe-
ver thou shalt loose on earth, shall be
loosed in Heaven. And again, Ve-
rily, I say unto you, whatsoever ye
bind on earth, shall be bound in hea-
ven and whatsoever ye loose on earth,
shall be loosed in heaven. And again,
Receive ye the holy Ghost, whosesoever
sins ye remit, they are remitted unto
them, and whosesoever sins ye retaine,
they are retained. This Doctrine
was ancient in the Church of
God, as Iob, for Elihu tels him,

Iob. 20.
12.

That

Iohn 33.
21, &c.

Iam. 5.
17, 18.
Apo. 11. 6

1 Cor. 5. 5

a 1 Cor. 10. 2, &c. b Mar. 16
c Ministri peccata remittunt, non ἀντιζητοῦσιν, sed ὁπρὸς αὐτοὺς.

1 Cor. 5. 4. 2 Cor. 4. 13.
Act. 12. 38.

To this end saith Basil's, in Ascen. cap. 12. Christus omnibus Pastoribus & Doctoribus ἰσὺν παρὰ Χρὸς ἰξουσίαν, ac qualem tribuit potestatem, cuius signum est quod omnes ex aequo ligant & solvunt, ut Petrus. (Papists dare not deny this.) Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement. Tb. 4. 6.

That when GOD strikes a man with malady on his bed, so that his soul draweth neer the grave and his life to the buriers, if there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousness, then will he have mercy upon him, &c And answerable hereunto, saith Saint Iames, If the sick have committed sins, upon his repentance, and the prayers of the Elders, they shall be forgiven him. These have power to shut Heaven, and to deliver the scandalous impenitent sinners to Satan; For, as the

weapons of their warfare are not carnall but mighty, through God, to cast down &c. and to have vengeance in readiness against all disobedience. They have the b keys of loosing, therefore the power of absolving.

The Bishops & Pastors of the Church do not forgive sin by any absolute power of their own, for so one's Christ their

their Master forgiveth sins, but ministerially as the servants of Christ and stewards to whose side icy the Lord and master hath committed his *Keyes* : and that is when they doe declare and pronounce either publicly, or privately, by the word of God, what *bindeth*, what *looseth*, and the *mercies* of God to penitent sinners ; or his *Judgment* to impenitent and obstinate persons : and so doe apply the generall promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them, as by his *Ministers on earth*, declare *whom* he remitteth and bindeth, and to *whom* he will open the *Gates of Heaven*, and against *whom* he will shut them. And therefore it is not said *whose sins ye signifie to be remitted* but *whose sins ye remit*. They then doe remit sin, because Christ by his *ministry* remitteth sins, as Christ by his *Disciples* loosed *Lazarus* Job 11. 44 And as *Water* could wash away *Naamans Leprosie* but the *Water of Iordan*, though other *Rivers* were as cleare, because the *promise* was annexed unto the *water of Iordan*, and not of other *Rivers*

vers: So, though another man may pronounce the same *words, yet have they not the same efficacy and power to work on the conscience as when they are pronounced from the mouth of *Christs Ministers*, because that the promise ^a is annexed to the Word of God in their mouths; for them hath he ^b chosen, ^c separated, and ^d set apart for this work, and to them he hath committed the Ministry ^e and Word of reconciliation, by their holy

* *Iohn 10. 2 Iohn 20. 23.*

^b *Act. 1. 24. c Act. 12. 2.*

^d *Rom. 1. 1. e 2 Cor. 5. 18.*

^f *Act. 13. 2. 1 Cor. 1.*

^g *Heb. 5. 4. Tit. 1. 5. h Iob.*

ⁱ *c. 12. 13. Act. 13. 14.*

* *Εν τίνων ἀφ' ἧς τὰς*

ἀμαρτίας. Iohn 20.

23. ἀείνεται αὐτοῖς.

Luke 11. 4. 2 Cor. 5. 18.

^f calling, and ^g ordination, they have received the ^h Holy Ghost, and the Ministerial power of binding and loosing. They are sent forth of the Holy

Ghost, for this work wherunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent in the same *words that he teacheth us in the Lords Prayer to desire God to forgive us our sins, to assure all penitent sinners, that God by his Ministers

Abso

Absolution doth fully, through the merits of Christs blood forgive them all their sins. So that what Christ decreeth in Heaven *in foro iudicii*, the same he declareth on earth by his reconciling Ministers *in foro pœnitentiæ*: so that as God hath reconciled the world to himself by Iesus Christ; so hath he, saith the Apostle, given unto us the Ministry of reconciliation.

He that sent them to baptize, saying, *Goe teach all nations; baptizing them, &c.* sent them also to remit sins, saying, *As my Father sent me, so send I you: whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can baptize, (though he use the same water, and word) but onely the lawfull Minister which Christ hath called and authorized to this Divine and ministeriall function; so though others may comfort with good words; yet none can absolve from sin, but onely those, to whom Christ hath committed the holy Ministry and word of reconciliation: and of their absolution Christ speaketh, *he that heareth you, heareth me.* In a doubtfull title thou wilt

Ioh. 10.
13, 13.

2 Cor. 2.
7, 10.
Neb. 5. 4.

2 Cor. 5.
18, 19.

Luke 10.
16.

wilt take the counsell of thy skilfull Lawyer, in perill of sickness, thou wilt know the advice of thy learned Phyician, and is there no danger in dread of damnation, for a sinner to be his own Iudge?

Lib. 4.
Iust. c. 4
lect. 12.

Iudicious Calvin teacheth this point of Doctrine most plainly: *Esi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remissions of sins: Inasmuch as they are said to remit sins, and to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is both publickly and privately to administer Evangelical consolation to Gods people.

Peza

Beza a highly commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, then suffer private Confession to be thrust out of the

Church. Our Church hath ever most soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and antichristian abuse of Popish Auricular Confession, which they thrust upon the souls of Christians, as an expiatory sacrifice and a meritorious satisfaction for sin; rack-
ing their Conscience to confess when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times have proved pernicious not onely to private persons, but to publick States. But the truth of Gods Word is, that no person, having received Orders in the Church of Rome, can truly absolve a sinner: for the keys of Absolution are two; the one is the key of Au-
thority.

a In An'hi. Papyrus & Christianis vol. 1. fol. 66. Luther. tom. 6. fol. 119. & seq.

b Witness our Liturgie. D Hol. absolved D. Reynolds, who not being able to speak, kissed the hand wherewith he was absolved.

a *Apos. 3. 9. Mar. 2. 7.*

Luke 5. 21.

b *Mat. 16. 10.*

c *1 Cor. 4. 1.*

d *1 Cor. 5. 20. Ministerii
claris duplex est, una sci-
entia discernendi; 1 Cor.
12. 10. 1 Job. 4. 1. Jer. 25.
15. alia est potestas lig-
gandi & absolvendi, Job.
2. 8. Mat. 17. 4. Heb. 7.
24, 27, 28. Heb. 8. 4. Heb.
7. 15.*

thority, and that on-
ly a Christ hath:
the other is the key
of *Ministry*, and this
he gives to his *Min-
isters*, who are
therefore called the
Ministers of Christ;
the b *Stewards* of
Gods mysteries; the

Ambassadors of d Reconciliation;
Bishops, Pastors, Elders, &c. But
Christ never ordained in the
New Testament any Order of sa-
crificing *Priests*, neither is the
name of *ιερευς*, which properly
signifies *Sacerdos*, or *Sacrificing
Priest*, given to any Officer of
Christ in all the New Testament.
Neither do we read in all the
New Testament of any who con-
fessed himself to be a *Priest*, but
Judas. Neither is there any real
Priest in the New Testament, but
only Christ. Neither is there any
part of his *Priesthood* to be now
accomplished on *Earth*, but that
which he fulfilleth in *Heaven*, by
making intercession for us. Seeing
therefore Christ never ordained
any Order of *Sacrificing Priests*;
and

and that *Popish Priests* scorn the name of *Ministers of the Gospel*, to whom onely Christ committed his *keys*: it necessarily followeth, that no *Popish Priests* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christs keys*. But the *Antichristian abuse* of this Divine Ordinance should not abolish the *lawful* use thereof betwixt Christians and their Pastors in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to *humble a proud heart*, nor to raise up an *humble spirit*, then this spirituall conference between the Pastour and the people committed to their charge. If any sin therefore troubleth thy conscience, confess it to Gods *Minister*, ask his *Councill*, and if thou doest truly repent, receive his *Absolution*: And then doubt not *in foro Conscientiae* but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself *in foro judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit me*

Luke 10.
13.

R r

audit;

audis; He that heareth you, heareth me. Trye this, and tell me whether thou shalt not find more ease in thy conscience, then can be exprest in words. Did prophane men consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithfull Christians joyneth with him) to receive the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*: to discourage the *Devell* in his *assaults*. In this respect the *c* *Connsel* of *Nice* termeth this Sacrament, *Viaticum*, the *soules* provision for her journey. And albeit the *Lords Supper* be an Ecclesiasticall action, yet forasmuch as our *Lord* (at the first institution) celebrated it in a private house, and that *c* *S. Paul* termeth the *houses* of Christians: the *Churches* of *Christ* and that *s* *Christ* himselfe hath promised to be in the midst of the faithfull, where but two or three are gathered

c *Conc.*
Nic.
can. 12.

d *Mat.*
26. 18.
Luke 22.
12.
e *Rom.*
6. 5.
Phil. 2. 1.
f *Mat.*
18. 20.

together in his Name: I see no reason, but if Christians desire it when they are not, through sickness, able to come to the Church, but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinks that this savours of a private Mass; for a Mass is called private, not because it is said in a private house, but because

(as Bishop Jewel teacheth out of Aquinas^b) the Priest receiveth the Sacrament himself alone without distribution made unto

a Jewell against Harding. Art. 1. of Private Mass, fol. 4.

b In Missis privatis sufficit si unus sit praesens, scilicet Minister; qui populi totius personam gerit. Aquin. part. 3. q. 38. art. 3.

others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion and the Antichristian idol of a Private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed: Many faith-

ful brethren meet together, and carry one for another, Christ his death is remembred and shewed, and the Minister together with he faithful and the sick party do communicate. M. Calvin saith, That he doth very willingly admit

De Coenae administratione sentio, libenter admittendum esse hunc morem, ut apud aegrotos celebretur communio, cum res ita & opportunitas feret. Epi. 51.

* Cur coenam aegrotis negandam esse non arbitror, multae & graves causae me impellunt. Epi. 63. 1.

Administring of the Communion to them that are sick, when the case and opportunity so requireth. And in * another place he saith, that he hath many weighty reasons to compell him not to deny the Lords Supper

unto the sick. Yea, I would wish all Christians to use to receive often in their health, especially once every moneth with the whole Church, for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as M. Perkins saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life

afterwards : the efficacy whereof did men thoroughly understand, they should not need to be often exhorted to receive it.

ADMONITIO ad PASTORES.

Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspeciant : nec fideles ex hac vita migrantes, & panem vitam potentes, viatico suo fraudari sinant, ne lugubris ista in eis adimpleatur lamentatio : Parvuli panem petunt, & non est qui frangat eis.

As therefore when a wicked Liver dyeth he may say to Death, as *Ahab* said to *Elijah*, *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the doore, and begins to look him in the face ; he may say of death, as *David* said of *Abimeaz*, *let him come and welcome : for he is a good man, and commeth with good tidings : he is the messenger of Christ, and bringeth unto me the joyfull news of eternall Life.* And as the *Red Sea* was a gulph to drowne the *Egyptians* to destruction ; but a passage to the *Israelites* to convey them to *Ca-*

Perkins
his right
way to
dying
well.

Lam. 4 4

2 Kings
22. 20.

2 Sam.
18. 27.
Ut mor-
tali pi-
us, vive-
re disci-
pulo.

* Sum-
mum
hominis
bonum
bonum ex
hac vita
exitus.

naam possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a * *blessed death*, will make an amends for all the *ferrowes* of a bitter life.

When therefore thou perceivest thy Soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde these words, fixing the eyes of thy Soul upon *Iesus Christ* thy Saviour.

*A Prayer at the yielding up of
the Ghost.*

*Job. 1. 29
Ab. 7. 53*

O Lambe of God, which by thy Bloud hast taken away the sins of the World: have mercy upon me a sinner, Lord *Iesus* receive my Spirit. Amen,

When the sick party is departing let the faithfull that are present, kneele down and commend his soul to God, in these or the like words.

*Pf. 36. 1.
Pf. 4. 6.*

O Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy servant, that
now

now commeth to appeare in thy
 presence *wash away* good Lord, all
 his sins, by the merits of *Christ Ie-*
sus bloud, that they may never be
 laid to his charge. Increase his
 Faith, preserve and keepe safe his
 Soul from the danger of the *Di-*
vell, and his wicked *Angels*.
 Comfort him with thy holy Spir-
 it, cause him now to feel, that
 thou art his *loving Father*, and that 1 J. h. 7
 he is thy Child by *Adoption* and
Grace. Save, O Christ, the price
 of thine owne bloud, and suffer
 him not to be lost, whom thou
 hast bought so dearely: Receive
 his soul, as thou didst the peni-
 tent *Thief* into thy heavenly
Paradise. Let thy blessed *Angels*
 conduct him thither, as they car-
 ried the soul of *Lazarus*; and
 grant unto him a joyfull resur-
 rection at the last day. O Father,
 heare us for him, and hear thine
 own Son, our only *Mediator*, that
 sits at thy right hand, for him and
 us all: even for the merits of that
 bitter death and passion which
 he hath suffered for us. In confi-
 dence whereof, we now recom-
 mend his soul in'o thy Fatherly
 R r 4 hand,

Rom. 8.
 34.

hands, in that blessed prayer, which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe Practice of Piety in dying for the Lord is termed *Martyrdom*.

1 Cor. 12. 13. Sanguis
martyrum semen Ec-
clesiae.

Martyres acceperunt,
non dederunt coronas.
Leo. Martyrio corona-
tus. Full. usually,

Θάνατον τοῦ Σέ-
φαιου τῆς ζωῆς.

Apoc. 2. 10. Bern. serm. in
s. s. Innoc. Erid. Naur. in
vit. Joan. Flores bist. ad
An. 59. Mat. 2. Act. 7.

Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death to invite many, and to confirm all, to embrace the truth thereof. To this kind of death Christ hath promised a

crown; Be thou faithful unto the death, and I will give thee the crown of life. Which promise the Church so firmly believeth, that they termed martyrdom it self a crown. And God, to animate Christians to this excellent prize, would by a prediction, that Stephen, the first Christian Martyr, should have his name of a crown.

Of

Of *Martyrdom* there are three kinds :

1. *Sola voluntate*, in Will onely, as *Iohn the Evangelist*, who (being boiled in a cauldron of oil) came out rather anointed then sod, and died of old age at *Ephesus*.

2. *Solo opere*, in Deed onely, as the *Innocent of Bethlehem*.

3. *Voluntate & opere*, both in Will and Deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurensius*, *Romanus*, *Antiochus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable ; whose fiery zeal to Gods truth brought them to the flames of *Martyrdom*, to seal Christs Faith. It is not the cruelty of the death but the innocency and holiness of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer *Martyrdom*, because science in Gods Word must direct conscience in mans heart. For they who killed the Apostles in their erroneous consciences, thought they did God good service : and

Paul

*Act. and
Morum.*

*1 Pet. 2.
19.*

*Causa,
non pas-
sio, facit
marty-
rium.*

*Aug. ep.
6. 1.*

*Non
morte,
sed mo-
res. D.*

Boys.

Tbo. Aq.

12. qu. 19.

art. 6.

Job. 16. 2

Act. 9.1.
Phil. 3.5.

Epistola
ad Ro-
manos is
now E-
pistola
in Ro-
manos.

Paul of zeal breathed out slaughter against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuits be so holy, true, and innocent, as that it may warrant their consciences to suffer death, and to hazard their eternal salvation thereon, let Pauls Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the primitive Church of Rome,

1. That our Election is of Gods free grace, and not *ex operibus praevisis*, Rom. 9. 12, Rom. 12. 5, 6.

2. That we are justified before God by faith onely, without good works, Rom. 2. 20, 28. Ro. 4. 2, &c. Rom. 1. 17.

3. That the good works of the regenerate are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 18. Ro. 11. 6, Ro. 6. 23.

4. That

4. That those Books onely are Gods Oracles and canonical Scripture, which were committed to the custody and credit of the Jews, Ro. 3. 2. Ro. 1. 2. Ro. 16. 16. Such were never the Apocrypha.

5. That the holy Scriptures have Gods Authority,

Rom. 9. 17. Rom. 3. 4. Rom. 11. 23.

conferred with Gal. 3. 21. therefore above the Authority of the Church.

a Note that the Scripture saith, and God saith the Scripture concludes, it all one with Paul.

b τοι εδωκα having reference to what he spake before Rom. 1. 22. of Images.

6. That all, as well Laity as Clergy, that will be saved must familiarly read or know the holy Scriptures, Rom. 15. 4. Rom. 10. 1, 2. Rom 16. 26.

7. That all Images made of the true God are very Idols, b Rom. 1. 23. and Rom. 2. 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any, but to God onely, in whom we believe, Rom. 10. 13. 14. Rom. 8. 15. 27. therefore not to Saints and Angels.

ro, That

10. That Christ is our *only* Intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only* Sacrifice of Christians, is nothing but the *spirituall* sacrificing of their *soules* and *bodies* to serve God in *Holiness* and *Righteousness*, Rom. 12. 1. Rom. 15. 16. therefore no *reall* sacrificing of Christ in the Mass.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1. 9. Rom. 12. 11. Rom. 6. 18. conferred.

13. That all Christians are to pray unto God in their *own native* language, Rom. 14. 11.

14. That we have not of our selves, in the state of *corruption free* will unto good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *Regenerate*, is *sin*, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but *sign and seal* that it conferred already unto us, Rom. 4. 11, 12. Rom. 3. 28, 29.

17. That every true believing Christian may in this life be *assured* of his *salvation*, Rom. 8. 9, 16, 15. &c.

18. That

18. That no man in this life since *Adams fall*, can perfectly fulfill the Commandements of God, Rom 7. 10. &c. Rom. 3. 19. &c. Rom. 11. 32.

19. That to place Religion in the difference of *Meats* and *Days*, is superstition, Rom. 14. 35. 6. 17. 23.

20. That the *imputed righteousness* of Christ, is that onely that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer Cake*, by *Transubstantiation*, Rom 1. 2.

22. That all *true* Christians are *Saints*: and not those whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 2. 13. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom 16 20.

24. That every soul must of *conscience* be *subject*, and pay *tribute* to the *Higher Powers*, that is, the *Magistrates* which bear the *sword*, Rom. 13. 1. 2. &c. and therefore the

the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their Soules, as Traytors, that resist God and his Ordinance. Rom. 13. 2.

It seems by Rom. 15. 19, 20 and the whole last chapter, that the Christians, who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him; for he calls them his helpers, v. 3. 9. v. 7. 13. fellow-prisoners, v. 7. the first-fruits of Achaia, where he had preached, v. 2. all familiar to him and to Tertius, who wrote the Epistle, v. 22. and therefore they came so joyfully to meet Paul at Appii forum, bearing that he was coming towards Rome, Acts 28. 15.

25. That Paul (not Peter) was ordained by the grace of God to be the chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles, Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the Church of Rome may erre, and fall away from the true Faith, as

well as the Church of Ierusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points, e'en contrary to that which the Apostles taught the primitive Romans, let God and his Epistle judge betwixt them and

us.

us, whether of us both stands in the true *ancient catholick Faith*, which the *Apostle* taught the *old Romans* : and whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine* : and whether it be not better to return to *S Pauls truth*, then still to continue in *Romes error*. And if this be so, then let *Iesuites* and *Seminary Priests* take heed and fear, lest it be not *faith* but *faction*, not *truth* but *treason*, not *religion* but *rebellion*, beginning at *Tyber* and ending at *Tyburn*, which is the cause of their deaths. And being sent from a troublesome *Apostolical Seat*, rather then from a peaceable *Apostolical State*, because they cannot be suffered to persuade Subjects to break their *oaths*, and to with-

draw their *allegeance* from their *Sovereign*, to raise rebellion, to move invasion, to stab and poison *Queens*, to kill and murder *Kings*, to blow up

Pf. 149.9. Ut Alexandri causa iis qui illam scire cupiunt patefiat : iudicatus est Ephesios Aemilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia : cum jam esset praevaricator (8c proditor.) Euseb. hist. eccl. l. 5. c. 18. 2 Tim. 6. 20. Pro. 14. 28. 1 Pet. 2. 17.
whole

whole States with *gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered, and (their *souls* saved, if they belong to God) I wish such honour to all his *Saints* that sends them. And I have just cause to fear, that the miracles of *Lipsius* his two Ladies, *Blunstones* Boy, *Garnets* Straw, and the *Maids* fiery Apron, will not suffice to clear, that these men are not *Murderers* of themselves, rather than *Martyrs* of Christ.

And with what conscience can any *Papist* count *Garnet* a *Martyr*, when his own conscience forced him to *confess*, that it was for *treason* and not for *religion* that he died? But if the *Priests* of such a *Gun-powder Gospel* be *Martyrs*, I marvel who are *Murderers*! If they be *Saints*, who are *Scythians*! And who are *Cannibals*, if they be *Catholicks*!

But leaving these, if they will be filthy, to their filthyness still: let us (to whose fidelity the Lord hath committed his *true Faith*, as a precious *depositum*) pray unto God that we may lead a holy life,
an-

answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdom for his Gospels sake: be it by open burning at the Stake, as in *Q. Maries* dayes or by secret murdering, as in the Inquisition house; or by outrageous massacring, as in the Parisian Mattens; in being blowne up with Gunpowder, as was intended in the Parliament - House: we may have grace to pray for the Assistance of his Holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelicall truth which we have professed in our lives: That in the days of our lives we may be blessed by his Word, in the day of death, be blessed in the Lord, and in the day of Judgment, be the blessed of his Father Even so grow Lord Iesus, Amen.

Act. 5. 41

Luke. 11.
28.
Apor. 14.
17.
Mat. 25.
5.
Apor. 22.
10.

A divine Colloquy between the Soul and her Saviour, concerning the effectual merits of his dolorous Passions.

Soul. **L**ORD, wherefore diddest thou wash thy Disciples feet?
S s Christ.

Christ, To teach thee how thou shouldest prepare thy selfe to come to my Supper.

*Joh. 13.
14.*

S. Lord, why wouldest thou wash them thy selfe ?

C. To teach thee humility, if thou wilt be my Disciple.

*Luke 12.
19.*

S. Lord, wherefore diddest thou before thy death institute thy last Supper ?

C. That thou mightest the better remember my death : and be assured that all the merits thereof are thine.

Joh. 18. 2

S. Lord, wherefore wouldest thou go to such a place, where Iudas knew to find thee ?

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

Joh. 18. 1.

S. Lord, wherefore wouldest thou begin thy Passion in a Garden ?

Gen. 3. 3.

C. Because that in a Garden thy sin first took beginning.

*Mat. 26.
48.*

S. Lord, wherefore did thy select Disciples fall so fast asleep when thou beganest to fall into thy agony ?

Isa. 63. 5.

C. To shew that I alone wrought the work of thy Redemption.

S. Lord,

S. Lord, why were there so many plots and snares laid for thee? Mat. 26. 4.

C. That I might make thee to escape all the snares of thy ghostly hunter. Ps. 91. 3.

S. Lord, why wouldest thou suffer Judas (betraying thee) to kiss thee? Mat. 26. 42.

C. That by enduring the words of dissembling Lips, I might there begin to expiate sin, where Satan first brought it into the world. Gen. 3. 4. 6.

S. Lord, why wouldest thou be sold for 30. pieces of silver? Mat. 26. 3.

C. That I might free thee from perpetuall bondage. Mat. 26. 32.

S. Lord, why diddest thou pray with strong crying and teares? Heb. 5. 7.

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee

S. Lord, why wast thou so affraid, and cast into such an Agony? Luke 22. 44.

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore diddest thou pray so oft, and so earnestly, that thy cup might pass from thee? Mat. 26. 39. 42. 44.

C. That thou mightest perceive
S s 2 the

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Joh. 13. 14. *S. Lord,* why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt be my Disciple.

Luke 12. 19. *S. Lord,* wherefore diddest thou before thy death institute thy last Supper?

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C. That thou mightest perceive

Gal. 3. 13. the horror of that curse and wrath, which being due to *thy* sins, I was then to drink and endure for thee.

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy Father?

C. To teach thee what thou shouldest do in all thine afflictions: and how willingly thou shouldest yield to beare with patience that Cross, which thou seest to come from the just hand of thy heavenly Father.

Luke 23. 44. *S. Lord, wherefore diddest thou sweat such water and drops of blood?*

C. That I might cleanse thee, from thy stains and bloody spots.

Luke 22. 54. *S. Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?*

Mat. 5. 15. Mat. 21. 13. *C.* That thy spirituall enemies should not take thee, and cast thee into the prison of utter darkness.

Mat. 26. 56. *S. Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

Iob. 18. 8. *S. Lord, wherefore wouldest thou stand*

stand to be apprehended alone?

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, bearing the stir at thy apprehension, and leading to the high Priest?

Mat. 14.
51. 52.

C. To shew their outrage in apprehending me, and my power in preserving out of their outragious hands all my Disciples, who otherwise had been worse handled by them, then was that young man,

S. Lord, wherefore wouldst thou be bound?

Mat. 27.
2.

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denyed of Peter?

Luk. 1. 57

C. That I might confess thee before my Father, and thou mightest learne, that there is no trust in man and that salvation proceeds of my mere mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

Luk. 22.
60.

S s s

C. That

C. That none should despise the meane, which God hath appointed for their conversion, though they seem never so meane.

Luke 22.
61.

S. Lord, wherefore diddest thou at the Cock crowing, turn and look upon Peter?

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

Iob 19.6.

S. Lord, wherefore wast thou covered with a purple robe?

Isa. 1.8.

C. That thou mightest perceive that it was I that did away the Scarlet sins.

Mat. 27.
29.

S. Lord, wherefore wouldst thou be Crowned with thorns?

C. That by wearing Thornes the first fruits of the curse, it might appeare, that it is I that takes away the sins and curse of the world, and crown thee with the crown of life and glory.

Mat. 27.
20.

S. Lord, why was a Reed put into thine hand?

Mat. 12.
20.

C. That it might appear that I came not to break the bruised Reed.

Mat. 27.
29.

S. Lord, wherefore wast thou mocked of the Iewes?

C. That

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Samson.

Judg. 16.
25.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle?

Mat. 26.
27.

C. That I might cleanse thy face from the shame of sin.

S. Wherefore Lord, were thine eyes hoodwinked with a veil?

Mat. 14.
65.

C. That thy spirituall blindness being removed, thou mightest behold the Face of my Father in Heaven.

S. Lord, wherefore did thy buffet thee with fists, and beat thee with staves?

Mat. 27.
20.

C. That thou mightest be freed from the stoak and rearings of infernall fiends.

Mat. 27.
17.

S. Lord, wherefore wouldst thou be reviled?

Mat. 27.
39.

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy Face disfigured with blows and blood?

Ioh. 9. 3
Ioh. 12. 2

C. That thy face might shine glorious, as the Angels in Heaven.

Mat. 13.
43.

Mat. 22.
30.

S. Lord, wherefore wouldest thou be
so cruelly scourged?

Job. 19. 1

C. That thou mightest be freed
from the sting of conscience, and
whips of everlasting torments.

Mat. 27.
11.

S. Lord, wherefore wouldest thou be
arraigned at Pilates Bar?

C. That thou mightest at the
last day be acquitted before my
Judgment Seat.

Luke 23.
2.

S. Lord, wherefore wouldest thou
be falsely accused?

C. That thou shouldest not be
justly condemned.

Mat. 27.
2.

S. Lord, wherefore wast thou tur-
ned over to be condemned by a strange
Judge?

C. That thou being redeemed
from the captivity of a hellish
Tyrant, mightest be restored to
God, whose own thou art by
right.

Job. 16.
11.

S. Wherefore, O Christ, didst thou
acknowledge that Pilate had power
over thee from above?

C. That Antichrist, under pre-
tence of being my Vicar, should
not exalt himself above all Princi-
palities and powers.

Rom. 13. 1
1 Pet. 2.

Luke 23.
1.

Job. 19.
1.

S. Lord, why wouldest thou suffer
thy Passion under Pontius Pilate be-
ing

ing a Roman President to Caesar of Rome?

C. To shew that the *Casarian Pontifician policy* of Rome, should chiefly persecute my Church, and crucifie me in my members.

S. But why Lord, wouldst thou be condemned?

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Iewes compell Simon of Cyrene coming out of the field, to carry thy Cross?

C. To shew the weakness whereunto the burthen of thy sins brought me: and what must be every *Christians* case, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. Lord,

No to
well,
Apo. 18. 8
Apo. 17.
6. 9, 24.
Job. 19.
16.
Luke 23.
24.
Rom. 8. 3
Mat. 27.
24.
Job. 19. 6

Mat. 27.
34.
Nab. 13.
13.
Leu. 23.
25.

Mat. 27.
32.

Job. 19. 23. S. Lord, why wast thou stripped of thy Garments ?

C. That thou mightest see how I forsook all to redeem thee.

Luke 23. S. Lord, wherefore wouldst thou be lift up upon a Cross ?

C. That I might lift thee up with me to Heaven.

Luke 23. 33. S. Lord, wherefore didst thou hang upon a cursed tree ?

Gen. 2. 17. C. That I might satisfie for the sin committed in eating the forbidden fruit of a Tree.

Luke 23. 33. S. Lord, wherefore wouldst thou hang between two thieves ?

C. That thou, my deare soul, mightest have place in the midst of heavenly Angels.

Psa. 22. 16. S. Lord, wherefore were thy hands and feet nayled to the Cross :

Job. 39. 25. C. To enlarg thy hands to do the works of righteousness : and to set thy feet at liberty, to walk in the ways of peace.

Mat. 27. 33. S. Lord, wherefore did they crucifie thee in Golgotha, in the place of dead mens skulls ?

C. To assure thee, that my Death is life unto the dead.

Job. 19. 24. S. Lord, why did nos the Souldiers divide the seamless coat ?

C To

C. To shew that my Church is one without rent or seam.

S. Lord, wherefore didst thou taste vinegar and gall?

Mat. 27.
34.

C. That thou mightest eat the bread of Angels, and drink the water of life.

S. Lord, why saidst thou upon the Cross, It is finished?

Iob. 19.
30.

C. That thou mightest know that by my death the Law was fulfilled, and thy Redemption effected.

Rom. 10.
4.
2 Cor. 3.
13.

S. Lord, why didst thou cry out upon the Cross, My God, my God, why hast thou forsaken me?

Iob. 19. 3.
4.

C. Lest thou being forsaken of God, shouldst have been driven to cry in the paines of Hell: Woe, and alas, for evermore.

S. Lord, wherefore was there such a generall darkness when thou diddest suffer and cry out on the Cross?

Mat. 27.
45.

C. That thou mightest see an image of those hellish paines which I suffered to deliver thee from the endless paines of hell: and everlasting chaines of darkness.

2 Pet. 2.
4.

S. Lord, why wouldst thou have thine armes nayled abroad?

Iude
v. 6.

C. That

*Joh. 19.
23.*

C. That I might imbrace thee more lovingly, my sweet soul.

*Luke 23.
43.*

S. Lord, why did the Thief that never wrought good before, obtain Paradise upon so short repentance?

C. That thou mayest see the power of my Death, to forgive them that repent, that no sinner need despair.

*Luke 23.
39.*

S. Lord, why did not the other thief which hanged as neer thee, obtain the like mercy?

*Rom. 9.
18, 22.*

C. Because I leave whom I will, to harden themselves in their lewdness to destruction; that all should feare, and none presume.

*Mat. 27.
50.*

S. Lord, wherefore didst thou cry with such a lowd and strong voyce in yielding up the ghost?

*Joh. 10.
18.*

C. That it might appear that no man took my life from me, but that I laid it down of my selfe.

*Luke 23.
46.*

S. Lord, wherefore didst thou command thy soul into thy Fathers hands?

Joh. 13. 1

C. To teach thee what thou shouldest do, being to depart this life.

*Mat. 27
51.*

S. Lord, wherefore did the vaile of the Temple rent in twain at thy death?

C. To shew that the Leviticall Law

Law should be no longer a partition wall between Jewes and Gentiles: and that the way to Heaven is now open to all believers.

Eph. 2. 14
Hib. 10.
19, 20.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

Mat. 27.
51.

C. For horroure to beare her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

Exo. 12.
45.

S. Lord, wherefore did not the Soldiers break thy legs, as they did the thieves, who hanged at thy right and left hand.

Pf. 22. 19
Zai. 12.
10.

C. That thou mightest know, that they had not power to do any more unto me then the Scripture had foretold that they should do, and I should suffer, to save thee.

S. Lord, wherefore was thy side opened with a spear?

C. That thou mightest have a way to come nearer my heart.

a. John 20. 34.

S. Lord, wherefore ran there out of thy precious side blood and water?

b. John 19. 34. There is about mans heart a skin called pericardium, containing water, which cools and moistens the heart, lest it should be scorched with continual motion: this skin once pierced man cannot live. Colu. anat. l. 7. Horst. de nat. hum. l. 1. cna. 87. 5.

C. I O

C. To assure thee that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it; which once spilt, man must needs die.

• 1 Job.
5.6.

S. Lord, wherefore ran the blood first by * it self, and the water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things:
1. That by my blood-shedding: Iustification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water of Baptisme and Blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

Mat. 27.
60.

S. Lord, wherefore did the Graves open at thy death?

C. To signifie, that death by my death, had now received his deaths wound, and was overcome.

Mat. 27.
60.
1. 16. 19.
39. 40.

S. Lord, wherefore wouldest thou be buried?

C. That thy sins might never rise up to judgment against thee.

S. Lord, wherefore wouldest thou be buried by two such honourable Sena-
tors

ters, as Nicodemus and Joseph of Arimathea ?

C. That the truth of my Death (the cause of thy life) might more evidently appear unto all.

S. Lord, wherefore wast thou buried in a new sepulcher, wherein was never man laid before ?

Iob. 19.
Mat. 27.
60.

C. That it might appear, that I, and not another arose: and that by mine own power, not by another's vertue, like him that revived at the touching of Elias's bones.

S. Lord, wherefore didst thou raise up thy Body again ?

2 Kings
13. 1.
Mat. 28.
Rom. 4.
35.

C. That thou mayest be assured that thy sins are discharged, and that thou art justified.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy resurrection ?

Mat. 23.
35.

C. To give an assurance that all the Saints shall arise by the vertue of my Resurrection, at the last day.

Acts 17.
31.

S. Lord, what shall I render unto thee for these benefits.

C. Love thy Creator, and become a new creature.

Pf. 110. 11
Gal. 6. 17

The

The Soules Soliloquy, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus berrayed of Judas, sold of the Jewes, apprehended as a Malefactor, and led as a Lamb to the slaughter? What evil haddest thou committed, that thou shouldest be thus openly arraigned, accused falsely, and unjustly condemned before *Annas* and *Caiphas*, the *Jewish* priests, at the Judgment Seat of *Pilate* the *Roman* President? What was thine offence? or to whom didst thou ever wrong? that thou shouldest be thus pittifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what diddest thou deserve, to have thy blessed face spit upon, and covered as it were with shame? to have thy garments parted, thy hands and feet nayled to the Cross: to be lifted up upon the cursed Tree, to be crucified among Thieves, and made to tast gall and vinigen? and in the deadly extremity, to endure

dure such a Sea of Gods wrath,
 that made thee to cry out, as if
 thou hadst been forsaken of God
 thy Father? yea, to have thy in-
 nocent Heart pierced with a cruel
 speare, and thy precious Bloud to
 be spilt out before thy blessed
 Mothers eyes? Sweet Saviour,
 how much wast thou tormented
 to endure all this, seeing I am so
 much amazed but to think upon
 it! I inquire for thine offence, but
 I can find none in thee; no, not
 so much as *guile to have been found*
in thy mouth. Thine enemies are
 challenged, & none of them dare
 rebuke thee of sin: Thine Accusers
 (that are suborned) agree not in
 their witness: the Judge that con-
 demnes thee, openly cleareth
 thine Innocency: his Wife sends him
 word, that shee was warned in
 a dream, that thou wast a just
 man: and therefore should take
 heed of doing injustice unto
 thee: The Centurion that executes
 thee, confesseth thee of a truth, to
 be both a just man, and the very Son
 of God. The thief that hanged with
 thee, justifieth thee: that thou hast
 done nothing amiss. What is the

1 Pet. 2.
22.

Iob. 8. 46

Ma. 27.
19.

T t cause

cause then, O Lord, of this thy
 cruell ignominy, Passion, and
 Death: I, O Lord, I am the cause
 of thy sorrows: my sins wrought
 thy shame, mine iniquities are the
 occasion of thy injuries. I have com-
 mitted the fault, and thou art
 plagued for the offence: I am guilty,
 and thou art arraigned; I com-
 mitted the sin, and thou sufferedst
 the Death: I had done the crime,
 and thou hangedst on the Cross.
 Oh the deepness of Gods love!
 Oh the wonderfull disposition of
 heavenly Grace! Oh the unmeasu-
 rable measure of Divine mercy!
 The wicked transgresseth, and the
 just is punished; the guilty is let
 escape, and the innocent is arraign-
 ed; the malefactor is acquitted
 and the harmless condemned.
 What the evill man deserveth, the
 good man suffereth: the servant
 doth the fault, the Master endures
 the stroke. What shall I say? Man
 sinneth, and God dieth. O Son of
 God / who can sufficiently ex-
 press thy love? or commend thy
 pittie? or extoll thy praise? I was
 proud, and thou art humbled: I
 was disobedient, and thou becamest

obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou diddest fast: Evil concupiscence drew me to eat the pleasant Apple, and perfect charity led thee to drink of the bitter Cup: I assayed the sweetness of the fruit and thou diddest taste the bitterness of the gall. Foolish Eve smiled, when I laughed: but blessed Mary wept when thy heart bled and died. O my God, here I see thy goodness and my badness: thy Justice, and my injustice: the impiety of my flesh, the Piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake, what shall I render unto thee for all thy benefits bestowed upon me a sinful soul? Indeed, Lord, I acknowledge that I owe thee already for my creation more then I am able to pay; for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my self unto thee, for giving me my self in my creation; what shall I now render unto thee for giving thy self for me to so cruel a death

to procure my *redemption* ? Great was the benefit that thou wouldst create me of *nothing*, but what tongue can sufficiently express the greatness of this grace, that thou diddest redeem me with so dear a price. when I was *worse then nothing* ? Surely, O Lord, if I cannot pay the thanks which I owe thee. (and who can pay thee, who bestowest thy grace without either respect of *merit* or regard of *measure* ?) it is the abundance of thy *blessings* that makes me such a *bankrupt*, that I am so far unable to. pay the principal, that I cannot possibly pay so much as the Interest of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image. (by the fall of my first unhappy Parents) I cannot love thee with all my might and my mind, as I should : therefore, as thou diddest first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned world ; so now, I beseech thee, shed a broad thy love by thy Spirit through all my

my faculties and affections : that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in *mercy* ; that I may in truth of heart love my neighbour for *thy sake*, and love thee above all for *thine own sake*. Let nothing be *pleasant unto me*, but that which is *pleasing unto thee*. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord let me never forget *thine infinite love* and this unspeakable benefit of my *redemption* ; without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assistance of thy Holy Spirit ; suffer me, O heaven'y Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord, If thou, O Father, despisest me for mine iniquities as I have deserved, yet be merciful unto me

for the *merits* of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery; which might move *anger* and *passion*? yet behold the *merits* of thy Son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his Incarnation, and remit the *miserie* of my transgression: and as oft as the *wounds* of thy Son appear in thy sight, oh let the *view* of my sins be hid from thy presence. As oft as the *redness* of his blood gitters in thine eyes, oh let the *guiltiness* of my sin be blotted out of thy Book. The *wantonness* of my flesh provoked thee unto *wrath*, oh let the *chastity* of his flesh persuade thee unto *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of *mercy*: for what can man deserve to suffer, which God made man cannot merit to have forgiven? When I consider the *greatness* of thy passion, then do I see the *trueness* of that

that saying, that *Jesus Christ* came into the world to save the chiefest sinners. Darest thou then, O Cain, say, that thy sins are greater then may be forgiven? thou liest like a murderer; the mercies of our Christ are able to forgive a whole world of Cains, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody Passion sake, which thy Son *Jesus Christ* hath suffered for me, and I have now remembered unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, unill thou arise and open unto me thy gates of grace. And if thou wilt not bestow on me the loaves; yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice

T t 4

suffice thy hungry handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my *inward heart*, (whereof a *new creature* is the truest *outward testimony*) and that it is as easie for thee to make me a New creature, as to bid me to be such. Create in me, O Christ, a new heart; and renew in me a new spirit: and then thou shalt see how (mortifying old Adam and his corrupt lusts) I will serve thee as thy *new creature* in a new life, after a new way; with a new tongue, and new manners; with new words, and new works; to the glory of thy Name, and the winning of other sinful souls unto the Faith by my devout example.

Keep me for ever, O my Saviour from the torments of Hell, and tyranny of the Devil. And, when I am to depart this life, send thy holy Angels to carry me, as they did the soul of *Lazarus*, into thy Kingdom. Receive me then into that most joyfull *Paradise*, which thou diddest promise unto the penitent thief; which

which at his last gasp upon the
Cross so devoutly begged thy
mercy, and admission into thy
Kingdom. Grant this, O Christ,
for thine own *Names sake*: to
whom (as is most due) I ascribe
all glory and honour, praise and
dominion, both now and for
ever. *Amen.*

FINIS.

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